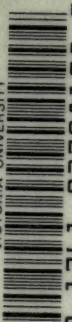


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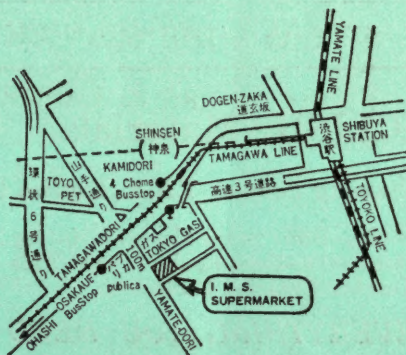


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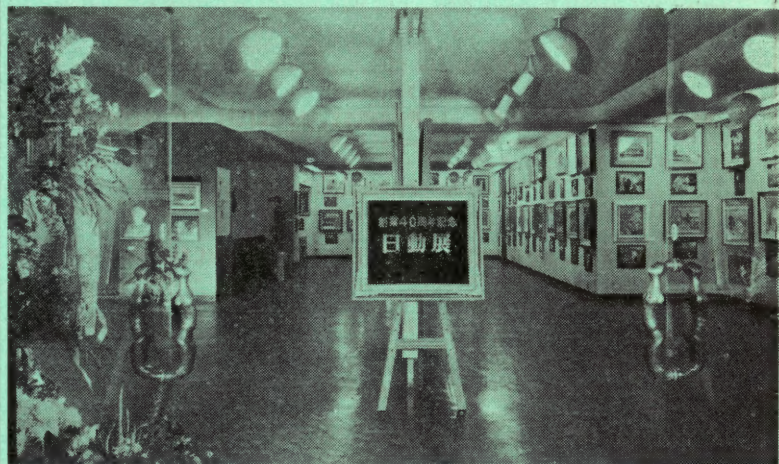
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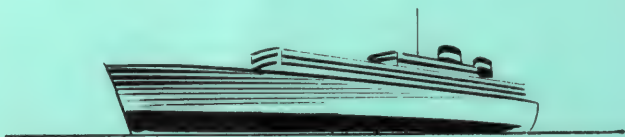
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Kindai Nihon to Kirisutokyo
(Modern Japan and Christianity)

and

Gendai Nihon no Kirisutokyo
(Christianity of Present-Day Japan)

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PREFACE

As Sadao Watanabe's special jacket for this 1968 *Japan Christian Yearbook* indicates, this is a "special" issue. It is a special issue for two reasons: 1) It commemorates the Centennial observance of the Meiji Restoration of 1868; 2) It is the first *Japan Christian Yearbook* to be prepared and issued under joint Protestant and Roman Catholic auspices.

In connection with the Centennial observance of the Meiji Restoration, which "restored" Japan as a strong and united nation within the world's community of nations, an attempt has been made by the Editors and Editorial Committee of the 1968 *Japan Christian Yearbook* to: 1) review and analyze the planting and development of Christianity in Japan; 2) show the role which Christianity has played in Japan's modernization; and, 3) evaluate the place of Christianity in both present and future Japanese thought and culture.

In reference to the second special and unique character of this issue of the *Yearbook*—its being a product of joint Protestant and Roman Catholic efforts—the Editorial Committee has from the very beginning rejected any idea of speaking about "Protestant" or "Catholic" points of view, no matter how legitimate such a distinction might be theologically or ecclesiastically. In other words, we have resolved to approach our common tasks simply as "Christians." This stance has been strengthened by the participation of some outstanding non-Christians in the ecumenical dialogue which is represented in these pages.

Thus this 1968 *Japan Christian Yearbook* is one major expression of the progressive state of ecumenical relations in Japan. As is well known, the *Yearbook* has been for more than half a century a distinguished and useful publication for

and by Protestants, without comparison on the Catholic side. During recent years, however, Catholic missionaries and scholars have contributed regularly to the *Yearbook*, and also have developed several English journals and other publications of a very high quality.

Therefore, on the occasion of the Meiji Centennial Year, plans for a joint production of the *Yearbook* were enthusiastically received on all sides of the real, but now crumbling wall which has separated us Christians. Our work together in this project, the joint authorship of several articles, including this Preface, has strengthened our impatient waiting for the spiritual unity which is necessary if the Christian "credibility gap" in Japan is to be reduced and hopefully closed.

As has already been noted, the jacket for this *Yearbook*, produced especially for this issue by the renowned Christian wood-cut artist, Sadao Watanabe, provides a kind of "new look," and is a sign that a new era in Christian mission in Japan is dawning. But, as is evident, the basic format and other features of the *Yearbook* have been kept more or less intact. It is only fair to note that while many of the Protestant members of the Editorial Board were in favor of certain major changes to more adequately reflect its joint sponsorship and production, most of the Catholic members strongly urged that no major changes be made in order to assure continuity, and as a witness to the important role which the *Yearbook* has played as a reporter of the Protestant Christian Movement in Japan to the world Christian community.

No one knows what the future will hold. But it seems very clear that in today's divided world of conflict, there is no longer room for "Catholic" or "Protestant" faith, hope, and love: there is only room for "Christian" faith, hope, and love. If we really believe this, we must act accordingly.

In the name of all of the contributors, who alone are responsible for their opinions, we would like to express our gratitude to God for the fellowship, courtesy, and Christian

charity which has been experienced through the preparation of this *1968 Japan Christian Yearbook*.

Hallam C. Shorrock, Jr.

Joseph J. Spae



PART I

A REVIEW OF THE ROLE OF CHRISTIANITY IN JAPANESE THOUGHT

Yasuo Furuya

About a decade ago, Dr. Yasushi Kuyama, Professor of Philosophy at Kwansei Gakuin University, in Kobe, and a founding member of the *Kirisutokyo Gakuto Kyodaidan* (Brotherhood of Christian Scholars), made two profound statements which are of great significance to the world Christian community. The first was to the effect that while there are many studies on modern Japan from the point of view of social science, as well as other academic disciplines, as yet practically non-existent are such studies from the religious point of view, without which it is impossible to discern the direction of Japan's future. The second statement made by Editor Kuyama was, to use his own words, "There are few books that present Japan correctly to foreign countries, and particularly, none that tell the true reality of of Japan and Japanese Christianity to the many foreign missionaries who dedicate their lives to the evangelizing of Japan."

Motivated by these twin concerns, Professor Kuyama has undertaken the task of filling these crucial gaps by editing two books: the first, *Kindai Nihon to Kirisutokyo* (Modern Japan and Christianity) in two volumes, (1956); and the second, *Gendai Nihon no Kirisutokyo* (Christianity of Present-Day Japan), (1961). The first work covers the period that began with the Meiji Restoration, Volume I dealing with the Meiji era, and Volume II with the Taisho and Showa

eras up to the end of World War II in 1945. The second work deals with the post-war Showa period.

In these books, Professor Kuyama undertakes to discern the direction of Japan's future, especially from the point of view of Christianity. At the same time, he tries to deal with Christianity as it has been and as it is Japan. For example, one of the basic underlying questions dealt with in these studies is the familiar question, "Why is Christianity in this country still weak and powerless in spite of its one hundred years of history?" Thus Professor Kuyama sets out to examine the course of Christianity in the context of the whole history of modern Japan.

In order to accomplish these objectives, Professor Kuyama's basic methodology was to invite a number of scholars and writers to participate in discussions dealing with key issues and topics. Most of the participants were Christian, but some were not. Thus the basic content of these books consists of records of these discussions, plus supplemental information and historical background which were added by the Editor, Professor Kuyama.

The Christian scholars who contributed in this way to the first book, *Modern Japan and Christianity*, and their positions at the time of publication were as follows:

- | | |
|--------------------------|--------------------------------------------------------------------------------------------------------------------------------|
| <i>Kiyoko Takeda Cho</i> | Professor of History of Thought, International Christian University. |
| <i>Kazo Kitamori</i> | Professor of Systematic Theology, Tokyo Union Theological Seminary. |
| <i>Tsutomu Oshio</i> | Pastor of Igusa Church, Director of the Institute for the Study of the Bible, Lecturer in New Testament at various seminaries. |
| <i>Rinzo Shiina</i> | Novelist, who became a Christian after World War II, and one of the well-known figures in post-war literature. |

<i>Mikio Sumiya</i>	Professor of Economics, Tokyo University.
<i>Shogo Yamaya</i>	Formerly Pastor of Shinanomachi Church and Professor of New Testament, Tokyo Union Theological Seminary.

Participants in the first work from outside of Christianity were:

<i>Masamichi Inoki</i>	Professor of Economics, Kyoto University.
<i>Katsuichiro Kamei</i>	Buddhist, literary critic, and leading writer on religious and spiritual thought.
<i>Masaaki Kosaka</i>	Former Professor of Philosophy, and Professor of Pedagogy, Kyoto University.

With the exceptions of Reverend Yamaya and Reverend Oshio, the same scholars contributed to the discussions which formed the basic content of the second book, *Christianity of Present-Day Japan*. Replacing Reverend Yamaya and Reverend Oshio were Kazuo Muto, Professor of Christian Studies at Kyoto University, and Professor Keiji Nishitani, a Buddhist scholar, who is Professor of Philosophy of Religion, also at Kyoto University, and who writes in this *Yearbook* concerning the future of Christianity in Japan (see pages 108-111).

In terms of methodology, I would like to make the following points clear. First of all, in trying to summarize and evaluate the very wide range of material in these volumes, I have tried to concentrate on what the world outside of Japan and the Christian missionary community in Japan would find most worthwhile and helpful. Secondly, neither I nor the Editors of this *Yearbook* are responsible for the accuracy of facts and dates, and the interpretation of the various

historical events which were mentioned in the discussions and in these volumes. Thirdly, I have not attempted to up-date the material presented beyond the time when the discussions on which these books are based took place and the present. Fourthly, it should be noted that the headings under which this review and analysis are made are the chapter titles in Professor Kuyama's two volumes.

1. *The Meiji Restoration and Christianity*

It is well-known that most of the Japanese who became Christian through encounter with the first missionaries from America were young men of the *samurai* class, which was also the intellectual class. These young men, however, were from a certain kind of *samurai*. Most of them were from outside of the Satsuma and Choshu clans which had been instrumental in the achievement of the restoration of direct imperial rule and the bringing to birth of a new regime. In other words, those who became Christian were mainly from either the clans closely related to the old Tokugawa regime, or from clans opposing both the Satsuma and Choshu. This meant that they were excluded from the route which was leading people to the status of "the elite," so to speak. Politically and socially they were already "anti-establishment." When they met with missionaries, they found that Christianity had a spiritual basis which was quite different from that of the Meiji government, and they were convinced that a new Japan, in the true sense of the word, should be based upon Christianity. This provided one characteristic of the early Meiji period Christians, for whom belief in Christianity and the construction of a new nation were inseparably related.

Another characteristic derived from their Confucianist background. They did not seem to experience "conversion" in a drastic sense in their transition from Confucianism to Christianity. They regarded Christianity not as a radical

transformation or as a revolutionary change from their inherited religion. At best it was for them a further development and a completion of Confucianism. Consequently, their understanding of Christianity was in the ethical realm, for Confucianism itself was a very ethical religion. They saw in Christianity an extension of Confucian ethics, a deepened ethical system. It took about fifteen or twenty years until they realized that in Christianity there were something opposed to Confucianism.

This raises a very interesting series of questions. Did the early missionaries know that the Japanese Christians understood Christianity as an extension of Confucianism? If they knew it, and admitted it as a step and a process of evangelism, was not the early missionaries' understanding of Christianity a rather liberal one? What kind of Christianity did they bring to Japan with them? Was it not a kind of puritanical orthodox Christianity, which was losing its vitality at home? Even a "dead" orthodoxy could apparently become revitalized when it touched "fresh" air previously unexposed to Christianity. Whether it was liberal or orthodox—that needs to be studied and clarified—the faith of the early missionaries was sincere and inspiring, and these missionaries were people of excellent personality, character and ability.

2. *The People's Rights Movement and Christianity*

In view of the social background of the first Japanese Christians, it is not surprising to find them allied with the leaders and supporters of the People's Rights Movement, which urged the early drafting of a democratic constitution and promoted the cause of democracy in opposition to the oligarchs in power. This movement lasted only a few years (1881-1884), but it was during and around this period that the Christians began to show signs of maturity. Some pastors and laymen took a conspicuous part in local politics. Hiromichi Kozaki's *Seikyo Shinron* (New View of Religion

and Politics) was published in 1886. This book is to be remembered as a first criticism of Confucianism from the Christian point of view. It showed that Japanese Christians had come to see in Christianity something different from and opposed to their heritage of Confucianism. Another book which was perhaps more important, and which showed a much deeper understanding and comprehension of Christianity, was Masahisa Uemura's *Shinri Ippan* (On Truth), published in 1884. This was the first apologetic work by a Japanese Christian over against the anti-Christian philosophies and thoughts that were imported from the West, such as evolution, atheism, agnosticism, etc., that were taught by non-missionary foreigners.

As a part of this maturing process, it is pointed out that the "revival" which began at prayer meetings in Yokohama in 1883, spreading to Tokyo and reaching Doshisha College in Kyoto in 1884, was the important turning point in the understanding and the grasping of the truth of the Gospel among Japanese Christians. These spiritual experiences are explained as indicating a turning away from a Confucianist ethical-political understanding of Christianity to a "revivalistic"—perhaps better called "evangelical"—understanding of the Gospel, in which such concepts as "sin" and "personal-self before a personal God" became their concern for the first time. It was also in 1883 that the idea of self-support of the churches was first discussed by both missionaries and Japanese.

3. *Westernization and Christianity*

For four or five years in the latter 1880's there was an intensive Westernization movement, symbolized by the dance parties which were held at the *Rokumei-kan*, a foreign-style social club established by the government. It was during this period that many of the upper class became Christian, and the number of churches and their membership rapidly in-

creased by two and three times. This growth is often criticized as a superficial acceptance of Christianity. However, it was around and after this time that a kind of spiritual revolution was taking place among the people. If the political revolution of the Meiji Restoration is called the "first revolution" of Meiji, the spiritual revolution two decades later may be called the "second revolution" of Meiji. Politically this period was quite reactionary and conservative. But looking at it in the wide context of the total history of modern Japan, it may be called a period of "renaissance." For the self-consciousness of both individual persons and a race was being awakened. This was due partly to the recovery of Japanese classical literature as a reaction to a rather superficial Westernization. Basically, however, it was the springtime of a young nation's life, in which Christianity played a prominent role. This was particularly clear in the field of literature. This history of Meiji literature cannot be written apart from Christianity. Beside three other literary works, the translation of the Bible and the hymns (especially *Shinsen Sanbika*, 1890) are pointed out by Kamei, the literary critic, as having exerted the most influence on the Meiji spiritual revolution. The hymns influenced an emotional revolution in the field of literature, and their flexibility of translation into very simple words had a revolutionary effect on the Japanese language itself. Christianity also taught Japanese *literati* to write confessional novels. The freedom of confession, which people learned from Christianity, led to the freedom of love, and further to guilt-consciousness, and finally to apostasy.

There were many novelists who once became Christian, but who later left the Christian faith, such as, Tokoku Kitamura, Toson Shimazaki, Doppo Kunikida, Hakucho Masamune, and Roka Tokutomi. With the possible exception of Masamune, it appeared as if none of these novelists had any real confrontation with the Christian faith. In their works one cannot see any inner struggle or spiritual sufferings

caused by an encounter with Christianity. Nevertheless, the fact remains that Meiji literature was under the noteworthy influence of Christianity.

4. *Christianity in the Period of Rising Nationalism*

With the promulgation of the national Constitution (1889) and the Imperial Rescript on Education (1890), Japan began to take a definite course toward absolutist nationalism. The Christians apparently did not know, however, that they were headed for a period of trial. Because the new Constitution recognized the freedom of religious belief, though it was with a condition, a grave condition of not "being antagonistic to their duties as subjects," they thought that they and their faith were being given an official and legitimate place in society. However, the Kanzo Uchimura incident in 1891, when this Christian's failure to bow before the Imperial Rescript scroll sparked a national controversy, was a portent of the conflicts between Emperor-centered nationalism and Christianity which lasted until 1945.

From the moment that Christianity gained Constitutional recognition the churches suffered pressures and even persecutions. During the decade from 1891 to 1900, there was almost no increase in church membership, but rather a decline. Besides the pressure from outside, a shaking of the faith within the church caused by the importation of the so-called "New Theology" is pointed out as one reason for the decline. Introduced by missionaries of the German Evangelical Missionary Society, this was a liberal theology which reflected the historical criticism of the Bible. It was a great shock to the native Japanese, who had as yet been unable to accumulate any real church tradition and theological education. Some of the leading pastors repudiated the orthodox faith and left the church. They felt as though they had been deceived by the American missionaries. It was among Congregationalists, particularly of Doshisha, that this "New Theology" pene-

trated. Strangely, this theology attempted to form a new type of Christianity, a "Japanese" Christianity, which would reflect not Western, but Japanese traditions. By rejecting orthodox theology, it made its adherents so free as to attach themselves to nationalistic trends. The theological controversy between Danjo Ebina and Masahisa Uemura in 1901 showed how susceptible a young church could be to a disturbance over a new theology, while it also was in a sense a sign of that young church's growing up. This controversy, which centered on the issues of Christology and the Atonement pitted two champions of liberal and orthodox theology. "Orthodox" Uemura, the leader of the Presbyterian Church, criticized "Liberal" Ebina, the leader of Congregational Church, who tended to combine Christianity and Shinto.

But even the Presbyterian Church was not completely free from the nationalism which was fashionable at that time. For example, Uemura's church was more severe than the secular newspapers in rebuking Naomi Tamura, a Presbyterian minister, who in 1892 published a controversial book in English entitled, *Japanese Bride*. Tamura criticized Japanese morality for its low regard of womanhood. His own church accused him of having brought disgrace to the nation, and finally expelled him. However, Editor Kuyama comments here that Tamura was a kind of irresponsible person who was imbued with foreign culture. Kiyoko Takeda Cho, the only woman participant in the discussions, regarded Tamura very highly elsewhere. (See Kiyoko Takeda, *Ningen no Sokoku* (Conflict About the Images of Man), 1959, pp. 281 ff.)

5. *Christianity in the Third Decade of Meiji*

The war with China (1894-95) was a springboard for the development of capitalism. The third decade of the Meiji period (1897-1906) is characterized by disintegration and division. In the field of thought, the distinctions between nationalism, individualism, and socialism became clear. Even

within nationalism, the division between power and thought appeared, and the former began to develop into imperialism.

Within society, for the first time a proletariat class in the modern sense appeared, and social problems became of important concern. It was Christians who took the initiative in the socialist movement. Five out of the six founders of the first Socialist Party, organized in 1901, were Christians. It is noteworthy that people like Isoo Abe and Sen Katayama, who were leaders of the movement, became socialists while they were studying theology and sociology in America. Although it is true that many Unitarians were active in the early stage of socialism, in the later stage, Christians, including clergymen of many denominations were supporters of this movement. There is no question that Japan's early socialistic movements were strongly propelled by Christians.

However, division gradually appeared both within socialism and Christianity. Within Christianity the division was between "Evangelical" Christianity and "Social" Christianity. The theological controversy between Uemura and Ebina was one of the beginnings of this division. Those Christians whose theology was liberal and who were concerned about social problems tended to leave the church. Those Christians who believed in the more orthodox theology tended to be church-centered and indifferent to social problems.

Uemura himself was not indifferent to social problems. But having seen many liberal, social-minded Christians leave the church and the faith, he felt the need of establishing evangelical churches with a "pure gospel" theology. While doing so, however, it seems that the church was losing its power of transforming society and of participating in the history that was being made. At that time, there was emerging a new type of social class in the cities, made up of students, intellectuals and white collar workers. This new middle class was free of old traditions and social relations, and its people found a spiritual resting place in Christianity. Having found a new object of evangelism among those people,

the church increased its membership. From 1900 to 1910, the number almost doubled, i.e., from 37,000 to 70,000. It is not surprising that a church consisting of such a middle-class membership was becoming socially and politically more and more conservative. Since evangelical Christians were less critical in regard to social problems, and liberal Christians were less critical toward nationalism, most of the Christians were ardent supporters of the war with Russia (1904-05).

But not all of the Christians were war supporters. A well-known critic of the war was Kanzo Uchimura, the founder of *Mukyokai*, the Non-church (Christian) Movement. It will be remembered that it had been Uchimura who had refused to bow before the Imperial Rescript scroll in 1891. It is also pointed out that there were several unknown pastors in local churches who were not afraid to criticize the government in the cause of social justice, for example, Gien Kashiwagi, Congregational minister of Annaka, and Kinosuke Shiraishi, Methodist minister of Hamamatsu, are mentioned. The positions which these persons took have been discovered only recently, and there are indications that they were not standing alone.

6. *Christianity at the End of Meiji*

Around the time of the Russo-Japanese War (1904-05) the main stream of the socialist movement changed from a Christian orientation to a bent toward atheistic materialism. It is noted that a similar shift occurred in European countries which were dominated by the Greek Orthodox and Roman Catholic Churches, such as France, Italy and Russia, where revolutionary and socialistic movements assumed the characteristics of materialistic and militant atheism. Parenthetically, it has been observed that in Protestant countries, however, no such shift has been evident. Thus, if it had not been for the reactionary authoritarian system centered on the Emperor, the socialist movement in this country might well have become a

democratic socialism like that in Great Britain. As the turning point, the war strengthened the police-control system in reaction to which socialism shifted to the path of materialism.

After the Russo-Japanese War there arose a "nationalistic" trend in the field of literature, which greatly changed the way of thinking and feeling of Japanese people. The victory of Asian arms over a Western nation inspired a sense of self-confidence and a feeling of relaxation among a people which had been working hard since the Meiji Restoration to become a strong modern nation. It seemed as if persons began to think of themselves rather than simply of their nation. They began to pay attention to the problem of "self" or "individuality," which is the spiritual basis of modernization. During this period the writings of Jean Jacques Rousseau were especially influential. There were not a few novelists of naturalism who were once Christian, such as Toson, Doppo, Hakucho, Homei, etc. From both Christianity and Rousseau they learned something about the concept of "confession." But, as they lost their Christian faith, their "confession" lacked the religious element, and their works became the so-called "*Shishosetsu*" (I-novel) which developed remarkably and has flourished in Japan until the present time. It is noteworthy that these novelists who left Christianity lacked any "apostate consciousness." They do not seem to have suffered very much. They do not seem to have struggled with God and sin. This is ascribed to the lack of Christian tradition in this country, and also to the lack of a power of confrontation in Japanese thinking.

The year 1909 was the fiftieth anniversary of the beginning of Protestant missionary activity, and a large week-long interdenominational meeting was held in Tokyo. In 1912, the last year of Meiji, Christians were invited, along with representatives of Shinto and Buddhism, to a "Three Religions Conference" sponsored by the government. This seemed a reward for Christianity's long, hard work and it pleased Christians to think that their religion was finally being given

official recognition by the government. But it is pointed out that this occasion was the beginning of a period of compromise by Christianity with the Japanese political and social establishment. On this ominous note the first volume of *Modern Japan and Christianity* ends.

The second volume of Editor Kuyama's first work, *Modern Japan and Christianity*, covers the Taisho and the first twenty years of the Showa periods (1912-1945). Christianity in these years was no longer in the main-stream of thought or close to the center of the religious and spiritual life of the nation. This volume is basically concerned with: 1) why Christianity moved away from the main-stream of Japanese thought, and 2) the problems and defects of the other thought-movements which were in the main-stream during this period. In trying to deal with these questions, the discussions cover many things that appear to have nothing to do with Christianity. Thus it turns out to be a volume on the modern history of the Japanese spirit rather than on the history of Christianity. The volume is divided into two chapters which are subdivided into nine or ten subjects, of which only the most pertinent are included in this review.

7. *Christianity in the Taisho Period*

The Taisho period is characterized by two factors: a feeling of superiority toward the Chinese, and a superficial imitation of America. Combined reactions to these two factors became the core of the crisis which was felt in the early Showa period and from which various religious movements, communism, and ultra-nationalism arose.

Among the religious movements, Kanzo Uchimura's "Parousia Movement" with Nakada and Kimura (1918-1920) is mentioned as a parallel to Barth's eschatological "Theology of Crisis." Immediately after the movement, Uchimura began public lectures on *Paul's Epistle to the Romans*. As it was for Barth, World War I was for Uchimura decisive in his

consciousness of crisis. Besides the war itself, though, there was another significant factor for Uchimura, and that was America's entry into the war. Uchimura had put his last hope for world peace in America, and America's war entry so disappointed him that he came to believe the only remaining hope for peace was in Christ's second coming.

Next to Uchimura, Toyohiko Kagawa's slum evangelism is discussed. The question was raised as to why Kagawa is not appreciated in Japanese Christian circles while he is regarded abroad as one of the great saints of Christianity. Some of the participants in the discussions expressed the opinion that it is necessary to re-evaluate Kagawa in the whole context of the history of Japanese Christianity instead of treating him with an air of indifference. It was the first time that such a positive view on Kagawa has been expressed by Christian scholars (cf. Y. Furuya's article "Toyohiko Kagawa" in *Sons of the Prophets*, ed. by H. T. Kerr, 1963).

In literature, a group called "*Shirakaba*" (White Birch) was dominant. Tolstoy was most influential in the new idealism and the new humanism of this group. The most famous members of this group were Saneatsu Mushakoji, Naoya Shiga and Takeo Arishima, who all had once been brushed by Christianity. Arishima, especially, had been a baptized Christian and a disciple of Uchimura. He wrote a biography of David Livingstone. But he lost his Christian faith during three years of study in America. This was attributed to the doubts which were raised concerning a transcendent God, sin, atonement, and eternal life. However, he was sincere and continued to struggle with a guilt consciousness about his own sensuality. He had a love affair with a married woman, which ended in double suicide. Although the public was rather sympathetic toward him, Christians, particularly his former teacher, Uchimura, were indignant against this public reaction. It is pointed out that not only Uchimura, but Japanese Christians in general throughout the Meiji, Taisho and Showa periods maintained a Confucianist puritanical attitude, and failed to consider prob-

lems of romantic love and sex except by giving them a categorical "no." This might be one of the reasons why Christianity lost a point of contact with youth.

The youth of this period were attracted by Hyakuzo Kurata whose books were best-sellers not only then, but have continued through today to be popular among young Japanese. In *Shukke to Sono Deshi* (The Priest and His Disciples, 1916) and *Ai to Ninshiki no Shuppatsu* (The Beginning of Love and Understanding, 1921), he discusses all of the problems with which youth are concerned, i.e., religion, socialism, decadence, sex, love, nihilism, etc. Kurata himself was a fellow traveler with three religions: Christianity, Buddhism and Shinto.

Another person who attracted youth and intellectuals was Kitaro Nishida, whose philosophy has been regarded as the most original in modern Japan. Based upon Buddhism, especially Zen, and absorbing Western philosophy, Nishida's thinking was accompanied by his own soul struggle at the depth of the contradictions that agonize modern men. Nishida himself was very much concerned with Christianity. The Nishida philosophy first came into print with *Zen no Kenkyu* (Study of Good, 1911) and it was a most influential philosophy until the end of the last war. Since there were no Christian thinkers in Japan who could match up to these men mentioned above, young people began to seek the answer to their serious problems through such foreign Christian thinkers as Kierkegaard, Pascal, Dostoevsky, etc.

The first study of Kierkegaard in Japan was made by a non-Christian: it is noteworthy that Tetsuro Watsuji's *Kierkegaard* appeared as early as 1915, more than twenty years earlier than Walter Lawrie's *Kierkegaard* in America. Watsuji was one of many brilliant younger scholars who were called "*Kyoyojin*" (cultured men). Such men were full of intellectual curiosity and well educated in both Eastern and Western cultures. "*Kyoyo*" (culture-education) was the most dominant thought of the Taisho period. For making Taisho the age of

culture, the contribution of the Iwanami Publishing Company should not be overlooked. Iwanami, a "Harper" or "Scribner" of Japan, published first-rate books and made a great contribution to the enrichment of cultural thinking. For the Japanese intellectuals, the so-called "Iwanami Culture" has been a powerful influence which is still felt today. It is pointed out that most of the Iwanami scholars were students of Dr. Raphael Kroeber, a German-Russian who taught philosophy and classics at Tokyo University from 1893 to 1914. His influence in the formulating of academism and culture was decisive. A Christian converted from Protestantism to Roman Catholicism, he recommended Christian writings to his students. Scholars like Soichi Iwashita and Seiichi Hatano, who became the founders of Christian studies in Catholic and Protestant circles respectively, were students of Kroeber.

As "Iwanami Culture" flourished, people in the Taisho period were not so much interested in religion as they were in culture. They read and studied Kierkegaard, for instance, but they themselves would not make a decision as Kierkegaard had taught. Such culture-thought apart from religion was a decisive factor in the course of the spiritual history of Japan that was to follow. The Christian Church also became very cultural, and liberal faith became dominant.

The idea of democracy was rather popular among intellectuals. Because Japan sided with America against Germany in World War I, Wilsonian democracy was introduced and welcomed. Dr. Sakuzo Yoshino was a leading advocate of democracy. This Tokyo University professor was a member of Danjo Ebina's church, where many theological and social and political liberals gathered. It is pointed out that it was Yoshino who proposed the establishment of party politics (in 1918 the first party cabinet was formed), and who formulated the political thought of the "Old Liberalism" of today.

The democratic movement, however, was taken over by socialism, which gained strength from the Russian Revolution of 1917 and the Rice Riots of 1918. In 1922 the Communist

Party was organized for the first time. Under the leadership of Communists, the socialist and labor movements became more militant. Christian socialists either left the movement or were pushed into the background. At the same time, as the government applied pressure against socialism, the main stream of the church withdrew from social involvement and became occupied with itself. Thus the church in the Taisho period became no longer active in social and cultural areas as it had been in the Meiji period. (Among the Christian participants of this discussion, there was some disagreement in evaluation here. The older generation was more sympathetic toward the church in that difficult period, while the younger generation was more critical.)

On the other hand, it was a period of serious reflection concerning the problem of the individual and of the struggle with the problem of ego among intellectuals, particularly Christians. Among Christians two groups were especially mentioned. One was composed of the disciples of Kanzo Uchimura, the *Mukyokai* (Non-church) group. They are credited with deepening the understanding of personality and thus contributing to the establishment of individualism in Japan. Many of them were also influenced by Inazo Nitobe, who was Uchimura's classmate at Sapporo, and who later became a member of the Society of Friends (Quakers). Most of them were students at both the First Higher School and Tokyo University, the educational route of the elite. Takeshi Fujii, Kokichi Kurosaki, Toraji Tsukamoto, Banri Ebara, Takamasa Mitani, Yasaka Takagi, Tadao Yanaibara, and Shigeru Nambara are well-known persons of this group. As Bible commentators, educators, scholars, and thinkers, these men had a deep and wide influence which extended far beyond Christian circles. (Both Nambara and Yanaibara served as President of Tokyo University after the war, for twelve years altogether. It is pointed out that many other post-war democratization leaders in cultural and educational fields were students of the Uchimura-Nitobe school.) The other

group of Christians mentioned was made up of the disciples of Uemura, the leader of the Japanese Presbyterian Church. A majority of them were pastors and theologians, who were not known outside the church, but who became influential leaders within the church and theological circles. The outstanding person among them was Tokutaro Takakura, the successor of Uemura at Tokyo Theological Seminary, and the pastor of Shinanomachi Church, which is still one of the leading churches in Japan, having produced many leading pastors, theologians, scholars and Christian publishers. (Ken Ishihara and Takeshi Saito are among them. Both are not only elders in the church but are patriarchs of their respective academic fields, Ishihara of Christian studies and Saito of English literature. Both also served as President of Tokyo Christian Women's College following the war.)

In regard to relations with America, Christian reaction to the notorious anti-Japanese Immigration Act of 1924 was quite strong. This Act aroused great indignation among the Japanese public generally, and the Christians were notably vehement. As a secular newspaper commented, "the divided Christians, who had been fighting among themselves like dogs and monkeys for years, united together in order to publicly protest this American action." It is pointed out also that the reactions of Japanese Christians to the Immigration Act greatly encouraged the movements in the Japanese churches toward financial independence from America, a policy that the Methodist Church began to practice soon thereafter.

8. *Christianity in the Showa Period*

The influence of both Russian and Chinese Communism was a decisive factor in determining the destiny of Japan in the Showa period. Fear of this movement made Japan anti-Communist, on the one hand strengthening militarism, and on the other hand greatly encouraging the Emperor-centered right-wing forces, which finally led Japan into the war with

China and eventually to the war with America.

Marxism as an ideology, and Communism as a social-political movement, spread among intellectuals and students. During the first decade of Showa, police arrested more than 4,500 students as Communists. Among Christians, the Social Christian Movement (SCM) was most influenced by Communism at that time. This movement started in the Student YMCA, and its theoreticians were scholars like Enkichi Kan, Shigeru Nakajima and Tsugimaro Imanaka. Being influenced by both Marxism and the Social Gospel, these professors advocated social Christianity over against individualistic Christianity. Although these leaders held reservations about Marxism and made some criticisms of it, many of their inspired students followed a radical path which left their teacher-leaders far behind. The summer school of the Student YMCA at Gotemba in 1932 marked the tragic end of this movement. Many of the students who gathered at Gotemba in that year were arrested by police and the movement was actually dissolved. It is pointed out that the leaders of the movement were rather heedless and thoughtless of the ultimate directions in which the movement was headed so that their students became isolated from them, and finally excluded from the church. (See Kenji Nakahara, *Kirisutosha Gakusei Undoshi—The History of the Christian Student Movement—The Struggle of SCM in Early Showa*, 1962.) At the same time, neither the Christian teachers nor their students could awaken and renew the church as they had originally intended, but rather they actually encouraged the church to become less and less concerned about social and political issues. The summer school of the Student YMCA in 1933, the following year, was led by Hidenobu Kuwada, one of the "Theology of Crisis" leaders, and from that time Christian students took another direction.

Before the importation of the "Theology of Crisis," the ground for its acceptance was prepared by the academic theology of Germany. Seiichi Hatano had first imported the German theology at a time when the theology of the American

missionaries or America-trained Japanese was predominant. Hatano had been a student of philosophy under Kroeber at Tokyo University, became a Christian, and was baptized by Uemura. He studied for two years in Germany under liberal theologians such as Harnack, Weiss, Troeltsch and Deismann, and he returned to Japan in 1906. After teaching at Waseda University and Tokyo University, he became Professor of Philosophy of Religion at Kyoto University in 1917. Because of his effort, a lectureship in Christianity was established at Kyoto University, the only such lectureship in any state university. Although he did not teach theology as such, his scholarship in the philosophy of religion set a high academic standard of theological scholarship in this country.

Next to Hatano, there were several state university-trained Christian scholars who were influenced by both Uemura and Hatano and, who, in the German tradition, raised theological scholarship to a high level. Outstanding among these scholars were Ken Ishihara in church history, Shigehiko Sato in the study of Luther, and Shogo Yamaya in New Testament.

With this academic background, the "Theology of Crisis" was able to gain a strong foot-hold, to spread, and to become the main-stream of a theology which profoundly affected the churches in Japan.

It is said that Barth and Brunner were mentioned as early as around 1924 by Tokutaro Takakura, who returned from studying in Scotland and England. Tokyo Theological Seminary (Presbyterian), led by Takakura, became the hot-bed of a theology which was called either "Crisis" or "Dialectic." His best-selling *Fukuin-teki Kirisutokyo* (Evangelical Christianity, 1927) was most influential in spreading this theology, though Takakura's own theology was more influenced by P. T. Forsyth than by the theologians of crisis. At any rate, his evangelical theology was a clear negation of liberal Christianity, including social Christianity.

"Dialectic Theology" was introduced, in printed form, by two professors at Tokyo Theological Seminary: Yoshitaka

Kumano with his *Outline of Dialectic Theology* (1932), and Hidenobu Kuwada with his *Dialectic Theology* (1933). Even the Doshisha School of Theology, the home of liberal theology, showed an interest in "Dialectic Theology" as early as 1927, and some of its professors, such as Keiji Ashida and Setsuji Otsuka, became advocates of this new theological movement. Many of Barth's and Brunner's books were translated, not only by Christians, but by others too, and not a few philosophers such as Nishida were very much interested in the European dialectic theologians. It was Nishida who recommended to Katsumi Takizawa, the first Japanese who ever studied under Barth, to choose him instead of Heidegger.

One section of the second volume of *Modern Japan and Christianity* is devoted to a brief view of Roman Catholicism in Japan during the Taisho and Showa periods. It is noted that compared with the Protestants, the Catholics had closer foreign ties, and were less independent and self-governing than were most Protestants. Therefore, almost no relationship or confrontation with the main-stream of Japanese thought is evident among Catholics. This may be due partly to the fact that Catholicism was not spread among the urban middle-class and intellectuals, who were the most progressive and modern in their thinking. Catholics founded not a few educational institutions, including Jochi (Sophia) University, and Seishin (Sacred Heart) College. Although both became well-known, they were not as popular as Protestant institutions. This is due, on the one hand, to the fact that they were inferior in the teaching of English, which was the instrument for learning Western culture, dating from the efforts of a small number of Anglo-American missionaries in the Meiji period. On the other hand, it is also due to the fact that the Catholic teachings concerning womanhood were rather akin to traditional Japanese concepts and did not fit into the prevailing movements looking toward the social liberation of women. Yet Catholic education, especially at the various girls' schools, attracted certain groups of people because of their general

character of noble refinement. Catholic institutions tended to provide aristocratic education for the upper classes and charitable education for the lower classes, while Protestant schools tended to be for the middle and intellectual classes.

Another point worthy of attention is that there are very few writings by Japanese Catholics, and in fact many of the great Catholic figures in Christian history, such as St. Augustine, St. Francis of Assisi, Alighieri Dante, Thomas à Kempis, etc. were introduced to Japan through the writings and translations of Protestant scholars.

The last section of this volume, entitled, "Christianity During the War," deals with the darkest period of the Christian church in Japan. Two points may be singled out. One is the missionary activity of Japanese Christians among certain groups of Chinese people under Japanese rule. This mission work was totally unconnected with the government. The Christians went to Mongolia as an expression of non-cooperation in the war policy of Japan, and to redeem the sin of Japan. The names of such clergymen and laymen as Jiro Fukui, Tadashi Wada, and Kenzo Sawazaki are mentioned here. [Only quite recently have their works become known. See Jiro Iinuma, ed., *Nekka Senkyo no Kiroku* (Record of the Mongolian Mission, 1965); *Areno wo Yuku* (Going into the Desert—History of Missions in Mongolia, 1967)]

Another point worthy of note is that it was the *Mukyokai* (Non-church) groups that produced Christians who bravely stood up against the war. Besides Yanaibara and Nambara, two professors of Tokyo University, there were a number of unknown people who resisted militarism. Both Yanaibara and Nambara were strong and vocal in their criticism of ultra-nationalism, which resulted in Yanaibara's being forced to resign from Tokyo University in 1937. Nambara was able to remain, however, and he published *Nation and Religion* (1942) in which he thoroughly criticized the ideology of German Nazism. It was no wonder that after the war both professors were elected successively to the Presidency of Tokyo Uni-

versity.

There was not a lack of real Christian witness during the war. Yet no one can deny that the Japanese Church as a whole was unable to stand against the ultra-nationalistic stream, and in fact, was washed away with it. This clearly revealed the fact that in spite of eighty or ninety years of history, the Gospel of Christ had not really become rooted among the Japanese people.

After publishing the two-volume *Modern Japan and Christianity*, Editor Kuyama planned to publish a third dealing with Christianity in post-war and contemporary Japan, using the same method as before. But as the discussions proceeded, he realized it was almost impossible to follow the pattern of the previous volumes, that is, to discuss Christianity in relation to the general trend of thought. This was because the role actually played by Christianity during this period was so small in the general area of thought that Christianity occupied only one-third of the work. Accordingly, Editor Kuyama decided to split it into two volumes, which were published under the titles, *Post-War Japanese Spiritual History* (1961), and *Christianity of Present-Day Japan* (1961). The latter volume is the one that falls within our scope here; therefore the rest of this review will be focussed on the ten chapters of this third volume.

9. General Situation of Post-War Christianity

Some of the reactions of Japanese Christians to the war defeat are described by breaking them down into five types:

1. *Christians who loved and respected the Emperor:* These people, most of whom were born in the Meiji period, had almost no conflict between their Christian faith and Emperor veneration. Accordingly, when they learned about the defeat, they shed tears and had very complicated feelings.

2. *Progressive rationalistic Christians:* Most of these were born in the Taisho period. They did not have much

of a feeling of veneration toward the Emperor, and in fact, many had been rather critical of pseudo-religious Emperor worship. During the war, however, they did not really resist the war, but tried to avoid the conflict of the individual with the nation. Like other progressive rationalists, they welcomed the defeat.

3. *Eschatological Christians*: Those "progressive rationalistic Christians," who had a strong theological background, tended to take an "eschatological" position. That is, they were prone to transcend the realm of historical reality and to be indifferent to the problem of the nation. Like the second type, they took the way of self-protection; however, unlike the second type they had a theological justification and rationale for their position. Thus they were rather apathetic toward the defeat of their nation.

4. *Resistant Christians*: Some of Holiness Church and Non-church people belonged to this type, but the number was not very large. All of the "resistant Christians" were persecuted, and some of them died under great suffering. The reasons for their resistance to the militaristic nationalism were not the same. Some came into conflict with the government because of their rather naive faith, and others resisted out of a profound and prophetic conviction. After the war, some of them, notably from the Holiness group, did not join with the progressive rationalists in opposition to the Emperor system.

5. *Intercessory Christians*: Finally there were those who felt during the war that they could neither obey nor resist; their attitude was intercessory. The Biblical foundation for this attitude was not in *Romans 13* nor *Revelation 13*, but in *I Timothy 2*, which urges intercessions for kings. These Christians shared with those of the first category a feeling of respect toward the Emperor. At the same time, they saw problems with the Emperor, while not going to the extent of identifying him with men like Hitler. Although these people were usually regarded as identical with the first type, it is

pointed out that there was a distinction. Their reaction to the defeat was, however, very complicated.

As regards the relationship between MacArthur's Occupation and Christianity, it is noted that during the first two years, the general public's attitude toward Christianity was very favorable because of the rather progressive Occupation policies which seemed to encourage Christianity. But after certain Occupation policies began to change, reflecting the cold war, and other tensions, anti-American feeling arose, and anti-Christian sentiment increased. From the Occupation experience, the Japanese people developed a picture in their minds which projected an image of America as a "Christian" nation. Thus it was that many people automatically tended to identify Christianity with America.

10. *The Problem of the United Church of Christ (Kyodan)*

As the founding of the *Kyodan* during the war was in part due to the pressure of the government, when the war ended, some of the denominations withdrew. The year 1950 saw the peak of crisis for the *Kyodan*, whose future seemed very much in question. It was the theology of Kazo Kitamori, the author of *Theology of the Pain of God*, that provided the theological foundation for the survival of the *Kyodan*. His Lutheran background is mentioned as a reason for this. If he had been from the theologically strong Presbyterian group, he would not have gained support from the former Congregationalists and Methodists.

11. *Christianity and Communism*

One of the important problems for the post-war Church was the issue of Communism, and this confrontation was focused on Sakae Akaiwa, a *Kyodan* pastor. Akaiwa declared his decision to join the Communist Party in 1949. As a result, his own church split, with some members organizing an-

other church. Although he did not actually become a member of the Communist Party, Akaiwa's declaration had the effect of arousing some Christians to show concern for social and political problems. It is pointed out that the establishment of the Social Problems Committee of the *Kyodan* was partly a result of this concern. Akaiwa's dualistic thinking, which separated faith and social action as completely different dimensions, was criticized. However, his sincerity, and sensitivity were highly praised. One of the great fruits of his work as an evangelist was the conversion of Rinzo Shiina.

12. *The Formation of Shiina Literature*

Shiina is probably the first really Christian novelist produced in Japan. Unlike many "Christian-in-name" novelists who appeared from the Meiji period on, he is a Christian of the faith clearly based upon the Gospel of the Cross and the Resurrection. This ex-Communist appeared on the post-war literature scene as a nihilistic existentialist, one for whom life had no meaning. He met Akaiwa at a Dostoevsky study meeting and began to attend church. As he had up until that time not been able to find any meaning in life, he decided to become Christian to see if by doing so it would make any difference in his outlook on life. He was baptized by Akaiwa in 1950. It was sometime after his baptism that he was able to recognize the real freedom in the Risen Christ, the Christ who really died, and at the same time the Christ who really lives. The contemporaneousness of "at the same time" showed him God and eternity beyond the contradiction of life and death. This understanding gave him the freedom to be truly subjective, being honestly concerned with personal problems, and at the same time to be truly social, being joyfully engaged in social activities. In Christ he found himself being saved, and at the same being not saved, being accepted as he was, but at the same time being changed by Christ's deep love. This understanding is the ground of the humor that made

Shiina's novels unique: "Christian," and "secular" at the same time.

13. *The Peace Movement and Christianity*

It was with the outbreak of the Korean War in 1950 that the peace movement spread among the Japanese people. Corresponding to it, several groups were organized among the Christians. However, the peace movement has never been supported by the majority of Christians. Why? To begin with, the church did not really repent before God for what it had done during and before the war. It was rather unfortunate that immediately after the war the church was so soon protected by an American-oriented society that it had no time to reflect on its past. Furthermore, the attitude of the leaders of the church was this time again directed to protecting the church from political involvement. Accordingly, the church did not positively participate in the peace movement. Even those Christians who were active in the peace movement were originally motivated not by faith deepened through the war-time experience, but rather by intellectual discussions led by secular progressive intellectuals. Their movement has, therefore, lacked the vital power of a dynamic faith. Instead, it has tended to be intellectual, idealistic, and abstract.

14. *The Character and Activity of Christian Schools*

As of 1959, there were about 170,000 students studying in Protestant-related schools, while Protestant church members totaled some 370,000. Until about 1887, Christian schools were very creative and excellent in quality. Afterward, however, they became rather inferior to the government schools which the top students entered. Exceptions were the Christian schools for girls. This was due to the fact that the government was little concerned about the education of girls, and for the most part Christian schools

had a creative and advanced image of womanhood. Hence many of the women who are today very active in society are graduates of Christian schools.

As for presently existing Christian universities, three types are mentioned. First is the university that has a strong social consciousness. Probably Doshisha in Kyoto is only one of this type. Second is the university that produces good and decent citizens. Kwansei and Aoyama Gakuin belong to this type. Third is the university with a strong international character, like International Christian University. It is pointed out, however, that Christian universities as a whole are not clearly aware of what the mission of Christianity is in the modern age. Without a doubt, one of the greatest needs of the Christian academic community today is for some kind of creative concept of what a Christian university is. But this will only come when Japanese Christians themselves bear the burdens and directly participate in the dialogue and debate in the context of the realities of Japan, instead of borrowing some ready-made answers from abroad.

15. *The Problem of the Missionaries*

Generally speaking, the missionaries have changed since early Meiji, due mainly to historical changes in the American backgrounds out of which most of them come, namely a shift from Puritanism to Americanism. Many of the missionaries before the war still had a Puritan piety and personality, which left a deep influence upon the Japanese. However many of the young missionaries who came after the war are quite different. One of the things that distinguished early missionaries in the Meiji period from the later missionaries in the Taisho period was the strong urge of the former to understand and study Japan and the Japanese, in order to evangelize them. As a matter of fact, some of them left good studies, with sharp insights, on Japan and the Japanese. There are

rather few such studies after the Meiji period. For instance, so far we have only one book on Japanese Church history written in a foreign language, *A History of Christianity in Japan*, written by Otis Cary in 1909. Since then, no missionary has written on subsequent developments showing how little later missionaries are interested in such studies. (Editorial note: See pages 52-53 of this *Yearbook* for authors, titles, and publishers of several outstanding books which have been recently authored by missionary scholars.)

It is pointed out, however, that there are excellent people among the very young generation of missionaries who came after the war. They realize the problems self-critically, and they have tried hard to identify themselves with the Japanese people, having learned the language well and lived with the people. But on the Japanese side, there are handicaps. Though the missionaries came after the war as fraternal workers and are supposed to work under the direction of the church to which they are sent, the Japanese churches are not well enough prepared to let them work effectively in the most needed areas. Thus many of them, especially young missionaries who came with a positive attitude, have become bitterly disillusioned, and some have returned to their home countries. Both the churches and schools that receive the missionaries must seriously consider how the missionaries can be utilized in the most effective way. The problem, of course, is mutual. What do the missionaries expect? What is the nature of their faith and their basic motivation in wanting to come to Japan? On the Japanese side much more thought must be given to the kind of work that should be given to what kind of missionary. The Japanese church must plan much more carefully. One of the very difficult problems of cooperation is the gap in living standards between the missionaries and Japanese. It is not merely a material matter, but rather a spiritual and personal problem, which cannot be solved merely by lowering the missionaries' living standard. This would, in fact, be almost impossible. The real question is whether the mis-

sionaries are aware of and conscientiously concerned about this kind of problem. If not, and if we cannot discuss it frankly and concretely, the missionaries are separated from the Japanese. The important thing is to have personal fellowship among the missionaries and Japanese. It is pointed out that it seems missionaries have a far richer personal and spiritual life than most Japanese Christians; therefore Japanese must learn from them. Out of their own personal experiences, missionaries can teach us what lies at the foundation beneath the intellectual and theological bases of the Christian faith.

16. *Theologians and Evangelists from Europe and America*

After the war, thanks to the new speed and convenience of air travel, Japan became more open to visitors from Europe and America. Many famous theologians and evangelists visited Japan one after another and left influences on Christianity in this country. The experience of each, especially how they were received, is summarized.

Emil Brunner: His first visit was in 1949, for just two months, sponsored by the YMCA. Four years later he came again as a professor at the newly-founded International Christian University, and stayed for two years. As Brunner's name was already quite well known even outside of the church, on his first visit he was widely welcomed and he attracted many people. But his second and longer stay was less successful; it was not satisfying for either Brunner or the Japanese. On the Japanese side there were two reasons for this. One was that the theologically-minded Japanese Christians were too Barthian. The other reason was the rather tolerant attitude of the Japanese toward Communism. On Brunner's side, he over-reacted to these two tendencies. He was probably too reactionary, as his strong anti-Communist preaching indicated. He avoided discussing theological questions, especially those dealing with his basic controver-

sies with Barth, saying that he came to Japan not as a "theologian" but as a "missionary." In other words, there were none of the "points of contact" or encounter that Brunner himself had emphasized so greatly in his own theology. Thus Brunner's second experience in Japan was a rather disappointing one. However, it is admitted that his missionary activities should be more appreciated than they are. His encounter with those people who were not Barthian was fortunate and most fruitful. One thinks of the ICU students, to whom he imparted great influence. In Bible study groups, small discussions, and other meetings, students had personal contact with Brunner as he stood before Jesus, and many of them had decisive experiences. Another area of contact was with the people of the Non-church groups. Brunner found more truth in these groups than Japanese "Church" Christians had previously been able to recognize, and he tried to be and make a bridge between them and those in the organized churches.

John C. Bennett: His visit in 1950 served to enlighten Japanese church leaders, especially theologians, on the mission of the church in society. Though it may be an exaggeration to say that President Kuwada of Tokyo Union Theological Seminary had a "conversion" experience due to Bennett, it is true that Kuwada, and other theologians as well, became from that time on more concerned with social problems.

Eduard Heimann: Eight years after Bennett, that is, in 1958, this German-born social scientist came from New York, where he taught at the New School of Social Work. Though he was already known from before the war among Japanese scholars, his reception in general academic circles was rather unfavorable just as Brunner's had been. This was because the Japanese scholars were then dealing with problems that Heimann had already dealt with several decades previously, and it seemed that he was no longer interested in them. But it was different for the church people.

They received him warmly, and learned from him what may be called "Social Theology."

Paul Tillich: He came in 1960 by invitation of a cultural program and stayed for a few months. Tillich had a profound desire to understand Japan from within. He was received both inside and outside of the church with great respect for his humble personality and his profound thinking. He was successful in having exceptional dialogue with non-Christians, particularly with Buddhists. Unlike Bruner, Tillich was a good listener and he honestly tried to understand the heart and mind of the Japanese people. On the other hand, he gave non-watered down lectures without any modification to meet possible objections of Asian scholars. He spoke to the Japanese with all the sincerity and with all the strength of his mind.

Stanley Jones: His first post-war visit was in 1949, and during the ten years which followed he came back six times for evangelistic campaigns. On his first visit, his encouragement was very inspiring for those who were in a state of anxiety immediately after the war, and because of his campaign churches got together and learned how to cooperate. His goodwill and rich example of living faith were especially influential among laymen of middle age and older.

Lacour Evangelism: Mr. and Mrs. Laurence Lacour came to Japan first in 1950, partly as an expression of contrition for the atomic bomb. Their self-criticism and attitude of service to Japan appealed to the people. They brought musical instruments at a time when people were thirsty for music. That would probably be difficult now because of a surfeit of music. Later they sent teams of pastors and their wives to Japan during the summer period to help Japan's churches. The sacrificial attitude of these pastors appealed to the Japanese people too. As results of their work which extended over a period of six years, not a few churches were founded, and many people became Christian and were baptized.

Osaka Crusade: This was a mass evangelistic effort in 1959, led by Bob Pierce and sponsored by World Vision. It was the largest such event that Japan had seen up to that time. About 100,000 attended and 7,500 made decisions during three weeks. Besides the usual critical comments made of this kind of evangelism, there was the criticism that it contained anti-Communist propaganda. It is pointed out, however, that many Christians who helped the Crusade, especially as counselors, had good training and experienced a strengthening of their own faith. It is noted too that the majority of the people who supported the Crusade were laymen, and especially active were businessmen in Osaka. Thus the Osaka Crusade brought out this energy of laymen which up until that time the churches had not been able to harness to any marked degree.

The Christian Academy: Mr. Alfred Schmidt came to Japan in 1957, having been sent by the German Evangelical Academy to start this movement. Dr. E. Müller, the founder of the parent organization, visited also and aroused some interest among some circles in the churches. The academy movement is expected to be a noteworthy Christian activity.

17. *The Problem of the Minister and the Layman*

It is not clear whether the quality of preaching has been growing poor, or whether the cultural standard of the congregations has been rising, but at any rate, laymen do not feel that the present-day ministers are exerting strong leadership. In early Meiji, since the ministers were from the *samurai* class, and the laymen were from the common people, the ministers naturally were able to exert strong leadership, even in the cultural areas. From the later Meiji period, however, the situation changed. Following on the industrialization and urbanization movements, the middle-class and intellectual class of people in the cities became the main constituency of the Protestant population. Since these

laymen were rather well educated intellectuals, and able to understand theological questions, the ministers' preaching became very intellectual and theological. Thus what one would call culturalism, or academism, became the prevailing pattern in the churches. Many of the ministers who are the most highly respected by the laymen are those who are serving at the same time as professors at seminaries or universities. This dual role is expected both by the laymen public and by the seminary students. This is partly due to the very low salaries that go with ministerial posts. The average monthly salary of a minister with three children, according to statistics in 1960, was only 12,315 yen or about \$34 U.S. What is the matter with laymen? How can they talk about brotherhood? This is a big problem of the churches today. Yet, it falls as well to the ministers themselves, who are supposed to discipline laymen. Theological emphasis plus culturalism makes preaching and the whole church atmosphere spiritually poor. How can the church become spiritual without becoming fanatical, and at the same time, how can theology be pursued without becoming too abstract—this defines the problem, and suggests the necessity for a re-examination of the education of seminary students.

18. *The Problem of the Indigenization of Christianity*

After the war it became clear that Japanese Christians needed to study the problem of the indigenization of Christianity, that is, of Christianity's confrontation with the Japanese spiritual soil. In the past there were two opposing positions vis-a-vis Japanese tradition. One position was that of "isolated purity," that is, refusing Japanese tradition, not even letting the plant of the Gospel have any soil in which to take root, trying to maintain the purity of Christianity outside the soil of Japanese society. The other position was that of "burying" the plant of Christianity so deeply in the ground that it can never take root and grow, that is, refusing

to recognize any unique essence of Christianity, abandoning any sense of confrontation with Japanese culture, seeking peace with society, and trying to Japanize Christianity itself.

Thus the new task of the Christian community is to find a way of confronting Japanese culture and thought, and of making Christianity take root in Japanese soil without taking a position of "isolated purity" or of using the "burying" technique. It appears that in the process of considering the indigenization of the Christian Gospel, the problems are two-fold. First of all, there is the problem of Japanese Christianity itself. Perhaps there are core characteristics of Christianity itself that make it impossible for it to enter into the heart of the Japanese people and their culture. Secondly, there is the problem of Japanese traditional culture and way of thinking. Maybe there are aspects of this culture which stubbornly reject Christianity, in other words, what one might call a unique Japanese atheism or Japanese pluralism. Thus we must discern more objectively what the essence of these hindrances to the indigenization of Christianity are; then, we must discover the spiritual language and logic by which we can communicate with one another. That kind of communication would be possible when Christianity becomes able to grasp the problems of Japanese people in their depth. Otherwise it will be impossible to redeem the soul of the Japanese people. For redemption, incarnation is necessary. It means that in order to make Japan Christian, we Christians must first become Japanese. The problem of indigenization lies not only at the level of thought, but of life, of actual living. Probably what one may call the actualization of faith in life is needed. Christianity in the form of thought is not enough. Living Christianity, which is witnessed through life is important. Among Japanese Christians there are many who know about the logic or the history of Christianity, and who have a good knowledge of the Bible. But there are very few who live by faith. There are very few Christians whose way of living make others know just

at a glance what the Christian faith is all about. What Christianity has to save in Japan is not only those outside the circle of Japanese Christians, but Christianity must begin to save the inner selves of those of us who call ourselves "Christian." Without realizing our own need of salvation through Christ, we cannot share the burden of our fellow people in Japan.

There is no summary or conclusion to these three volumes. What I have described here is not a consensus of all the participants either. As I mentioned in the beginning, I have picked out some points that I thought might be of interest to the Christian world outside of Japan and to missionaries in Japan. The participants' views and interpretations are of course not necessarily representative of those held by all Japanese. Unavoidably Editor Kuyama's own views are reflected at many points. There were not a few criticisms of these discussions. Some people thought the participants' views were one-sided or prejudiced, and not based on a good command of the historical events and facts. However, there is no question that these discussions were extremely valuable. It is helpful, at least, to know that there are some people such as these participants among influential scholars and thinkers both within and outside of Christian circles, and that they have freely discussed these problems as they saw them, for the enlightenment of all who are concerned about Christianity in Japan, past, present and future.

the first four phases of Christianity in Japan, the fourth of which covers the immediate pre-Meiji as well as the early years of the post-Meiji period.

Phase One—38 year period from 1549 to 1587

The warm reception accorded Christianity during this initial period of its life in Japan may be traced to a number of factors among which two seem to stand out: one was that after long years of clan and warrior struggles, Japanese culture, especially Buddhism, was at a low ebb; the other was that the leading *Daimyo*, Nobunaga Oda, who was the first of several leaders to try to unify the Japanese nation, was greatly interested in one of the main commodities which came in the ships of the missionaries, the musket, and welcomed the Christian missionaries and the cargoes of the Portuguese ships as supports against the increasing power of some of his bitter enemies, the militant Buddhist priests.¹

This phase came to an end in 1587 when Nobunaga's successor, Hideyoshi Toyotomi, came out with an edict against Christianity.²

Phase Two—24 year period from 1588 to 1612

The edict against Christianity, the threats of persecution, and the active persecutions which were carried out during this phase by Hideyoshi and his vassal successor, Ieyasu Tokugawa, seemed closely related to the growing concern by those who had won power that since political conquests by the European powers in Asia seemed to follow the coming of the foreign missionaries, Japan might be the next prize on the list of the European empire-builders. Other

1. Kenneth S. Latourette, *A History of the Expansion of Christianity*, Vol. III, pp. 323-326; and Richard Storry, *A History of Modern Japan*, pp. 44-45.

2. Latourette, *op. cit.*, p. 326.

related factors contributing to the escalating anti-Christian attitudes and actions were the growing nationalism and the strengthening of the native Shinto. For example, Hideyoshi's edict of 1587 against Christianity declared that Japan was the land of the gods and so "could not tolerate a religion which denounced its national dieties as false."³

There was, however, during the latter part of this phase, following the death of Hideyoshi in 1598, a flourishing of Christianity at a level unreached to that time. There were expanded missionary efforts not only by the Jesuits, but also by the Augustinians, Franciscans, and Dominicans. Christians numbered between 200,000—750,000 which may have represented from 1%—5% of the total population at that time. An elaborate structure of elementary, higher, and normal schools for the training of teachers and preparation of secular clergy was developed, and Western medicine was introduced. Financial support for these activities came from within Japan, from private donations by Europeans, from the Portuguese and Spanish Governments, and from the Pope. Such enthusiasm for Christianity as was shown by some *Daimyo* seemed ~~not un~~related to their foreign trade interests with Portugal, Spain, and Mexico.⁴ This phase of Christian history in Japan ended in 1612, when Ieyasu Tokugawa began a thorough and persistent effort to stamp out Christianity, an exercise which was unmatched in any other country in that century.

Phase Three—240 year-long "dark night" of bitter persecutions from 1613 to 1853

Following the major effectuation of the Christian persecutions in 1612, Ieyasu, in spite of the fact that the anti-Christian edicts of Hideyoshi had never been repealed, issued

3. Latourette, *op. cit.*, Vol. III, p. 326.

4. Latourette, *op. cit.*, Vol. III, p. 329.

a special decree against Christianity in 1614. In this decree he declared that Christians "have come to Japan . . . longing to disseminate an evil law, to overthrow right doctrine, so that they may change the government of the country and obtain possession of the land. This is the germ of great disaster and must be crushed."⁵

Professor Kenneth Scott Latourette, the eminent historian of Christian missions, summarizes this third phase of Christian history in Japan by stating that the Tokugawa rulers "closed the country to all trade with Roman Catholic lands, enforced a strict censorship of the importation of Chinese books by which translations of Christian works in Chinese might enter the country, instituted and continued the death penalty for all who held to their Christian faith, with tests to ensure that none should become Christians, placarded the land with anti-Christian edict-boards, and drove Christianity underground."⁶

In the course of the stiff persecutions which ensued during these two centuries or more, many Christians apostatized by following their leaders who decided to change their religious allegiance and loyalty; however, thousands of Christians were put to horrible and tragic deaths because they refused to renounce their faith. Others were exiled to the Philippines or sought refuge in what is now Vietnam, two countries which were both important Roman Catholic mission lands.⁷ Still other Christians sought refuge in the mountains of southern Japan and the Goto Islands, becoming hidden Christians (*Kakure Kirishitan*), who secretly handed down their beliefs to their children, and who were discovered by the missionaries when they returned after the reopening of Japan.

Thus, the Tokugawa effort to exclude Christianity from

5. *Transactions of the Asiatic Society of Japan*, Vol. VI., pp. 46 ff. quoted in Latourette, *op. cit.*, Vol. III., p. 331.

6. Latourette, *op. cit.*, Vol. III., p. 330.

7. Latourette, *op. cit.*, Vol. III., p. 332.

Japan—in one of the most comprehensive and thorough attempts in history to eliminate Christian influences—resulted in Japan's being sealed off against foreign commerce and intercourse, and the establishment of a policy of isolation (except for a small Dutch port right in Nagasaki) which lasted for more than **eight** generations. This policy was finally broken when U.S. Commodore Matthew C. Perry, with his four naval vessels, arrived not far from Tokyo in July of 1853 and requested the Tokugawa rulers to open Japan's doors.

Phase Four—19 year period from 1854 to 1873

It took several years for the representatives of the United States to work out with a surprised and shocked Edo Government the first United States-Japan treaty of amity and friendship, which finally authorized the sending to Japan of the first U.S. diplomatic representative, the Honorable Townsend Harris, in 1856. Within two years he had negotiated a full commercial treaty, which was followed by similar treaties being concluded between Japan and the European powers.⁸

A caricature of the national "moods" that existed in America and Japan at this time—America, a nation which at that time was a new-comer to the Asian scene, and Japan, a country which was emerging out of more than two centuries of isolation—is illustrated by the next four paragraphs.

The Honorable George Robertson, Chief Justice of the Kentucky Court of Appeals, and Congressman, speaking on July 4, 1843 is quoted as saying that "the seminal principles of sound philosophy, true liberty, and pure religion . . . were imported by our pilgrim ancestors to a land which seems to have been prepared by Providence for their successful development . . . North America already exhibits many signs

8. Edwin O. Reischauer, *Japan Past and Present*, Tokyo, 1964, p. 111.

that it is the promised land of civil liberty, and institutions destined to liberate and exalt the human race . . . Christianity, rational philosophy, and constitutional liberty, like an ocean of light, are rolling their united and resistless tides over the earth. . . ."⁹

The Honorable Thomas Hart Benton of Missouri, spoke these words in the United States Senate in May of 1846: "I know of no human event, past or present, which promises a greater and more beneficent change upon the earth than the arrival of the van of the Caucasian race (the Celtic-Anglo-Saxon division) upon the border of sea which washes the shore of eastern Asia. . . ." Senator Benton then went on to talk about how the moral and intellectual superiority of the White Race "must wake up and reanimate the torpid body of Asia," and "thus the youngest people, and the newest land, will become the reviver and the regenerator of the oldest."¹⁰

On the Japanese side, a class of government-employed scholars, including Buddhist priests, taught the evils of Christianity. For example, one of these Buddhist priests, Sokken Yasui, in his book, *Exposure of Falsehood*, written in 1873, expressed his fear that Christianity would upset the Japanese social and ethical order, as he wrote, "People who profess Christianity would rather desert their lord or father than be untrue to their religion."¹¹ Other scholars wrote: "Japan is the land of the gods and Buddha: the land which reveres its gods, reverences the Buddha, and follows only the Confucian way of humanity and justice."¹²

Considering this national mood of the Japanese in a period of great social turmoil and uncertainty, it is not surprising to read that Mr. Donker Curtius, the Dutch envoy to Japan,

9. Ralph H. Gabriel, *The Course of American Democratic Thought*, p. 23.

10. Gabriel, *op. cit.*, pp. 343-344.

11. Hideo Kishimoto and John F. Howes, *Japanese Religion in the Meiji Era*, p. 184.

12. Kishimoto and Howes, *op. cit.*, pp. 184-185.

told the American missionary, Samuel Wells Williams, who served as an interpreter with the Perry Expedition to Japan, "that the Japanese officials . . . were willing to allow foreigners all trading privileges if a way could be found to keep opium and Christianity out of the country."¹³

The extension of the American dream in Japan, however, was not thwarted, even though President Filmore, knowing of the Japanese hatred for Christianity, instructed Commodore Perry to state that "the United States was not like other Christian countries, since it did not interfere in religion at home, much less abroad."¹⁴ Yet the official United States hope that Christian missionary work in Japan might be eventually possible is revealed in the official instructions which were given by the U.S. Government to Mr. Harris, who was himself a deeply religious man (holding Christian services in his residence and in the temple assigned him in Shimoda, with several Christian Japanese in attendance), and who negotiated the first of the treaties by which foreigners were permitted to reside in Japan.¹⁵ These instructions read in part:

"The intolerance of the Japanese in regard to the Christian religion forbids us to hope that they would consent to any stipulation by which missionaries would be allowed to enter that empire, or Christian worship accorded to the form of any sect would be permitted."¹⁶

Another reason that the extension of the American dream was not thwarted was because individual Christians who were attached to the American political and military groups

13. Japan Christian Yearbook 1959, p. 88, quoting Cary, *A History of Christianity in Japan*, p. 133.

14. Sir George Sansom, *The Western World and Japan*, p. 488.

15. Latourette, *op. cit.*, Vol. VI., p. 382.

16. Latourette, *op. cit.*, Vol., p. 382. Japan Christian Yearbook 1959, *op. cit.*, p. 88.

took their "Christian" responsibilities, as they understood them, seriously. Mention has already been made of missionary Samuel Wells Williams, and Mr. Harris himself. Note should also be made of a marine with the Perry expedition, Jonathan Goble, who enlisted with the specific purpose of gaining a knowledge of Japan which would enable him later to become a missionary.¹⁷ The Perry expedition, of course, had a Christian chaplain.¹⁸

Thus it was that before the 1858 Treaty (in which the Japanese authorities recognized the religious needs of the foreign personnel living in Japan and made allowances respecting the freedom of worship and the establishment of chapels and cemeteries for foreigners in their concessions) came into effect on July 4, 1859, Mr. S. Wells Williams, a U.S. Chaplain, and another clergyman met in Nagasaki, and agreed to write to the Episcopal, Dutch Reformed, and Presbyterian mission boards in the United States, urging them to send missionaries.¹⁹ Therefore, a month or so after the arrival of Father Prudence Girard in September of 1859, who came as the interpreter for the French Consul General and as the first Catholic chaplain of the foreign community, the three Protestant mission boards mentioned above had their first missionaries in Japan: J. Liggins and Channing Williams of the Protestant Episcopal Church; J. C. Hepburn and his wife of the Presbyterian Church; and S. R. Brown, D. B. Simmons, and G. F. Verbeck of the Dutch Reformed Church. These first arrivals were soon followed by missionaries from other Protestant and Roman Catholic bodies in North America and Europe.²⁰ Jonathan Goble, the Perry expedition marine actually did become a

17. Latourette, *op. cit.*, Vol. VI., p. 382, quoting Cary, *A History of Christianity*, Vol. II., p. 12.

18. *Ibid.*

19. *Japan Christian Yearbook 1959*, pp. 88-89.

20. Joseph Kitagawa, *Religion in Japanese History*, p. 237; See also Winburn T. Thomas, *Protestant Beginnings in Japan*, pp. 76-79.

professional missionary, arriving in Japan in 1860 as a representative of the Northern Baptist Missionary Society. However once in Japan, Goble resigned from the board which sent him, supported himself as a cobbler, and associated himself with the Free Baptists. Though Goble's enterprise was short-lived, he appears to have been the inventor of the *jinrikisha*, the use of which spread through Japan and China.²¹

Though the religious activities of the Christian missionaries were supposed to be confined to ministering to the foreign residents, most of them had come to Japan determined to spread the faith, and thus spent most of their time learning Japanese. Some worked on the translation of the Bible. Thus it was only natural that the missionaries came into contact with Japanese as teachers, and with Japanese youth who were eager to study English and other foreign languages. Converts to the Christian faith followed even though the Tokugawa edict against Christianity was still in effect.

Therefore, at least from a hindsight point of view, it was not surprising that the post-1859 influx of Christian missionaries to the foreign compounds, and their activities as mentioned above, as well as the events leading up to the establishment of a Protestant Church in Yokohama in 1872 and a Catholic Church in the historic city of Nagasaki in 1865, seen in the context of the decline of the Edo Government and of the attempt of the early Meiji Government to undergird a strong nationalism by the exaltation of Shinto and the Restoration of the Emperor, ("Revere the Emperor—expel the Barbarians") led to a continuation of the Christian persecutions, especially against Japanese Christians, and particularly against Roman Catholics.

The foreign reaction in Japan, and the response in North

21. G. F. Verbeck, *Proceedings of the General Conference of Protestant Missionaries in Japan*, 1883, p. 26; Latourette, *op. cit.*, Vol. VI., p. 405.

America and Europe to these continued persecutions, were highly unfavorable to Japan's image abroad. Japanese authorities, on the other hand, were smarting under some of the terms of the treaties which they felt were unfavorable to Japan. As Shinto became stronger as a bulwark for the loyalty to the Emperor, there were many Buddhists who felt that more flexibility in the area of religious liberty would benefit them. Therefore, under combined outside and inside pressure, the Meiji Government in 1873 removed the edicts against Christianity, though in a strictly legalistic sense, official recognition of Christianity did not take place until the principle of the freedom of religion was explicitly provided by the Constitution of 1889.²²

Therefore, with this recalling of the pre-Meiji period, and the various phases of Christian history as a background, it is the purpose and intent of the authors of this section of the *1968 Japan Christian Yearbook*, to attempt to analyze the development of the two major expressions of the Christian movement in Japan, Roman Catholic and Protestant, from the Meiji period to the present.

Lack of space, however, does not permit a thorough coverage of the period. Therefore, those who are interested in the history of the Roman Catholic Church in Japan, and in knowing about the challenges which it faces, are urged to read:

The Catholic Church in Japan Since 1859, by Father Joseph Van Hecken, Enderle, Tokyo, 1963;

Catholicism in Japan, by Father Joseph J. Spae, ISR Press (International Institute for the Study of Religions), Tokyo, 1964;

Christianity Encounters Japan, by Father Joseph J. Spae, Oriens Institute for Religious Research, Tokyo, 1968;

The Catechetical Problem in Japan, by Father George A.

22. Kitagawa, *op. cit.*, p. 289.

Mueller, Oriens Institute for Religious Research, Tokyo, 1967.

At the same time, those who are interested in the history of the Protestant Christian Movement in Japan are urged to read:

A History of Christianity in Japan, 2 Volumes, by Otis Cary, F.H. Revell, 1909;

History of Christianity in Japan, by Frank Cary, Kyo Bun Kwan, Tokyo, 1960;

A Century of Protestant Christianity in Japan, by Charles W. Iglehart, Charles E. Tuttle, Tokyo, 1959;

Protestant Theologies in Modern Japan, by Charles H. Germany, International Institute for the Study of Religions, Tokyo, 1965.

Especially valuable in gaining a "feel" for the post-Meiji development of Protestant missions and Christianity is the Historical Section of the *1959 Japan Christian Yearbook*, which was the Special Centenary Issue in commemoration of the completion of 100 years of Protestant Christian witness in Japan.

SECTION 2

THE DEVELOPMENT OF THE CATHOLIC CHURCH

James McElwain

The crushing of the Shimabara rebellion and the final dispersal of the remaining Christians in 1638 brought to a close the first phase of Christian evangelization in Japan. Sporadic attempts to penetrate the country were unavailing. Frequent appeals from the Congregation for the Propagation of the Faith, the Roman curial office charged with the responsibility of missionary work, fell on deaf ears or were totally unrealizable. The pioneering Orders—Jesuits, Franciscans, Dominicans, and Augustinians—turned their attention and efforts elsewhere. At this juncture, a new missionary society of Priests, the Paris Foreign Mission Society (*La Société des Missions Etrangères de Paris*, known by the initials of “MEP”), which had been formally founded in France in 1663, began evangelical work in the Far East. Japan was assigned to them as part of their field of endeavor. The Japanese region was variously attached to already existing missions in Siam, then China, then Korea, and finally to the Ryukuan mission. In 1844 Father Theodore A. Forcade of the MEP arrived in Okinawa. Joined by some confrères he set about the enormous task of penetrating Japan proper. Father Forcade and his colleagues came to feel, however, that their mission was not successful, and they returned to Hongkong.

Meanwhile political events were rapidly threatening the security of Japan. Commodore Perry appeared off Tokyo Bay in 1853, treaties of commerce were signed with the major powers, ministers of religion were allowed to enter the country and build residences in open ports. Fr. Pru-

dence S. Girard of the MEP, accompanying the French consul, arrived at Edo on September 6, 1859.

Banished since the edict of 1614 the *Kirishitan* religion once more became legally established.

1. *Western Christian Influences Penetrate Japan*
(1854-1856)

Catholic missionary efforts generally evolve on a territorial basis. A specific area is assigned to a bishop, assisted by priests and sisters, who serve the Christians and people of the area. The various titles of these areas—vicariate, diocese, national hierarchy, bishops' conference—reflect the degree of progress in evangelization. In Japan this pattern was followed and evolved in the course of the century under review.

Vicariate of Japan (1859-1876)

The return of the *bateren* (padres) did not go unnoticed in Nagasaki. In 1865 the first of the Hidden Christians, submerged for two centuries, acknowledged their existence to Fr. B. Petitjean, stationed at the Concession in Oura. Several thousand soon joined them. Such an outpouring of faith stung the government to retaliation. The edicts of April 7 and May 25, 1868 banned the Christian religion and persecutions followed. Almost all the Christians of Urakami, some 3,404 souls, were banished to various distant provinces. The edicts were revoked, however, in 1873, and many of the exiles returned.

The second center of Catholic penetration was Hakodate, where Frs. E. Mermet, Mounicou, and Armbruster founded a mission that had a tenuous existence until the building of a church in 1878. Less successful was Fr. Evrard who lived for three years in Niigata.

Yokohama was an older center, proud of its first *Ten-*

shudo (House of the Lord), built in 1862. Foreign workers employed at a naval arsenal at Yokosuka were provided with a chapel and with a resident priest.

Fr. Armbruster was appointed to Tokyo in 1871, not as a missionary, but as a director of a school. A chapel soon followed at Tsukiji from whence the priests could contact people in the neighborhood.

In Central Japan, Fr. Mounicou entered Kobe in 1868 and built a church in the Foreign Concession. Fr. Jules Cousin settled in Kawaguchi (Osaka) in 1869. His early ministry was limited to pastoral work among the Christians who had been banished to Wakayama and Shikoku. After their return, he began a series of travels that covered a large area of Central Honshu.

2. *Christian Ideal Welcomed (1874-1914)*

The tiny Christian communities scattered throughout the land gradually grew in numbers, requiring greater service from the church. In 1876 the country was divided into two: north and south of Lake Biwa. Bishop Osouf became Vicar of Northern Japan, with five missions and 1,235 Christians, while Bishop Petitjean assumed responsibility in the south with four centers and 17,200 Catholics.

Two Vicariates (1876-1891)

The greater freedom to move about Japan allowed the missionaries the opportunity to develop new centers in more distant places. The few priests available, 27 in 1876, made it difficult to evangelize the rural population while tending to the communities already set up. Two teams of missionaries developed: the "residents" and the "itinerants." Resident priests worked with and through the Christian groups already in existence, preached to the people in their areas, and initiated works of service. Itiner-

ant priests travelled extensively, assembled a crowd at every town they passed through, baptized a few, and left many small communities in their wake. In the Northern Vicariate, Frs. Vigroux and Cadilhac founded communities in Chiba, Saitama, Ibaraki, Fukushima, Tochigi, and Gumma prefectures. Fr. Testevuide evangelized in Kanagawa, southern Saitama, Shizuoka, and Gifu prefectures, Frs. Evrard and Tulpin worked in Aichi, Gifu, and Kanazawa, while Fr. Clement covered Yamanashi, Nagano, Toyama, Fukui, and Ishikawa. Fr. Urbain Faurie is famous as the missionary of Aomori, Miyagi, and Iwate, and as the pioneer itinerant of Hokkaido.

Within the cities progress was steadier. Six flourishing parishes sprang up in Tokyo, which by 1890 had 3,110 Christians. Under various guises, missionaries entered other cities: Sendai (1877), Morioka (1879), and even Sado Island off Niigata. Statistics for 1890 show 9,441 Catholics in the Northern Vicariate. A further division was necessary. In 1891 Hakodate Vicariate was set up as an independent mission with Monsignor Berlioz as bishop. Archbishop Osouf remained as bishop of Tokyo.

In the south, the first efforts, not always successful, were directed at the *Kakure Kirishitan* (Hidden Christians). Living isolated lives in hermetically sealed communities, the Hidden Christians built their lives around a *chokata* (keeper of the Christian calendar) and *mizukata* (official baptizer). The end of the persecution in 1873 allowed some 25,000 Hidden Christians to publicly acknowledge their faith. Others, however, rejected the overtures of the priests, fearing that any such acknowledgement would mean further persecution. By 1889 any hope of reconciliation with these *Hanare Kirishitan* had dimmed. Kyushu today has an estimated 33,000 such *Hanare Kirishitan*.

The Christians who rallied to the priests formed flourishing communities in Urakami, Kurosaki and Shittsu. The islands of Nagasaki Bay, almost exclusively Christian,

were visited by Bishop Petitjean, Frs. Raguet, Boehrer and Durand. Fr. A. Bourelle first travelled the Goto Islands where 15,000 old Catholics lived. In Amakusa Fr. Garnier developed three outstanding centers. The pastoral care of so many scattered villages taxed the energy of the personnel serving the area. As new helpers arrived from France, the need to preach in non-Christian areas became evident. In Oita in 1875 Fr. Alfred Renaut began direct missionary work among those who had not previously been reached by the Gospel. Other missionaries soon followed: Fr. Sauret at Kurume, Frs. Fraineau and Fukahori (who was the first Japanese priest) at Oita, Fr. Boehrer at Nakatsu and Usuki, and Fr. Raguet at Fukuoka.

A different method was worked out by the missionaries in the western provinces. Operating in an environment which had not yet been touched by Christian teaching, they had to start by making contact with people without any Christian background. Fr. Aimé Villion based himself at Kyoto and worked his way out to Tsu, Obama and Maizuru. Fr. Vasselon came to Okayama at the invitation of the governor, who also invited Sisters to found a school in the city. From here communities grew in Hiroshima and Matsuyama, on the island of Shikoku. From Osaka centers were founded in southern Shikoku and the Kii peninsula. Eventually all the present prefectures had some small communities set up. Statistics show that in 1888-89 western Honshu had 2,946 Catholics.

Four Dioceses (1895-1904)

In 1888 the southern area of Japan was divided. Bishop J. Cousin became Vicar of Nagasaki, embracing all Kyushu, and Bishop Felix Midon became Vicar of Western Honshu and Shikoku. Finally in 1891 a hierarchy was established with four dioceses—Hakodate, Tokyo, Osaka, and Nagasaki. With a Catholic population of 44,505 the Catholic Church

could look forward to steady expansion.

The Meiji Constitution of Feb. 11, 1889 stated in Article 28 that "Japanese subjects shall, within the limits not prejudicial to law and order, and not antagonistic to their duties as subjects, enjoy freedom of religious belief." To Catholics this meant complete freedom of worship. To the framers of the Constitution the interpretation was different. Such freedom as was allowed could only be applied in the sense of the cult of the Imperial Ancestors and the norms of Shintoism.

The rapid growth of nationalistic fervor culminating in the Meiji Rescript on Education in 1890 adversely affected evangelization. Hostility to ideologies not consonant with the spirit of Yamato, the revision of the treaties of commerce, and a fast expanding military establishment hindered the free dissemination of religion. The crucial years of 1889-1904 saw conversions sink to a new low. Church development turned within itself, seeking to find solid roots on which future growth could build.

Means to combat the attacks of other religions and to explain and defend the Christian faith were sought. Publication of newspapers and books was one means. The first Catholic newspaper—the *Kokyo Banpo* (Universal Church Monitor)—was published in 1881. A later editor, Fr. Ligneul, gave the paper a more polemical cast. Leading articles on theology and Christian beliefs, rather than news, became a feature of the paper. It was followed by the *Nippon Kokyo Zasshi*, a cultural magazine. In Osaka, *Koe* (The Voice) was published to combat "the invasions and influence of the heretics." "*Tenchijin*" (Universe) was edited to touch on all problems of metaphysics and morals. The promising start made in explaining the faith was of short duration. An effort at attracting the influential was made with the opening of the "*Sansaisha*" bookshop in Tokyo in 1898.

Despite the difficulties encountered, missionary activity

did continue. In Kyushu the existing communities provided a springboard for a penetration of the masses. In Nagasaki Fr. Yosuke Shimauchi purchased a site at Omura and built a new parish there. Fr. S. Ariyasu entered Kokura in 1895. Miners flocking to the area from Nagasaki gave him a start.

In the other dioceses, progress was much slower. In Osaka a system of founding mission stations was continued. As they grew, a permanent priest was assigned to each.

The Tokyo diocese was hardest hit by the reactions of the nationalists from 1890 onward. The number of Catholics (9,600) remained stationary for twenty years. A further evolution in missionary method was imperative. Fr. Noel Péri particularly was convinced that Catholicism must be given new direction, by books and newspapers, by higher institutes of learning, by the better formation of missionaries, through a more adequate knowledge of the history, culture and religions of Japan. One group of priests withdrew from the Paris Mission Society to pursue these goals. The other group continued with the old methods until the arrival of new mission societies.

Hakodate was the most difficult mission. Hokkaido had only recently been opened for development. For twenty years Fr. Faurie covered this vast area, opening several stations. In 1893 Fr. H. Lafon settled in Sapporo and Fr. Jules Rousseau in Muroran. Fr. Cornier developed another station of Fr. Faurie's, that of Otaru, while Asahikawa became a permanent parish in 1904. One remarkable achievement of this period was the founding of a monastery of contemplative Cisterians at Tobetsu in 1897. The Trappistines (Cistercian Sisters) made an establishment at Yunokawa in 1898.

Northern Honshu gradually assumed greater preponderance in the apostolate. The six districts in this area—Niigata, Akita, Yamagata, Miyagi, Iwate, and Aomori—developed at a faster rate so that in 1902 Bishop Berlioz

transferred his see to Sendai.

Despite the difficulties of the period, the Catholic population in 1904 exceeded 58,000, an increase of 16,000 since 1890. Considering that the crypto-Christians had all surfaced before 1890, that era of endeavor was fruitful.

Arrival of New Mission Groups (1905-1914)

The political events of the last years of the century . . . the abolition of Concessions and the regime of travel permits, and the introduction of parliamentary democracy into Japan . . . created a favorable climate for missionary work. The opportunities were many and obvious. But in order to take advantage of them new missionaries were needed to carry the burden, which since the beginning had been borne by the Paris Foreign Mission Society alone. During the ten years from 1904 fifteen orders of men and thirty of women arrived to aid in the apostolate. From this time on, the principle of assigning a particular territory to each society was adopted. Headed by a Vicar who was responsible for furthering the mission in his territory, the new system necessitated frequent divisions of the four old dioceses. Each new area became the kernel around which the present dioceses were erected.

The Order of Preachers (Dominicans) returned to Japan in 1904 and undertook the evangelization of Shikoku. Three parishes, those of Kochi, Matsuyama, and Tokushima, and two stations were already in existence. The Dominicans built eight more parishes in the prewar years.

The Society of the Divine Word (SVD), a German missionary institute, came to Japan in 1907, and assumed the task of preaching in Niigata; Canadian Dominicans began work in Sendai; the Franciscans in Sapporo; and the Jesuits in Hiroshima.

3. *Christian Penetration Wanes (1915-1945)*

Church Consolidates

Over the next two decades Vicariates were carved out of the original dioceses: Sapporo (1915), Nagoya (1922), Hiroshima (1927), Kagoshima (1927), Miyazaki (1935), Kyoto (1937), Karafuto (1938), and Urawa (1939).

The erection of new dioceses also continued. The first Japanese bishop, Kyunosuke Hayasaka, took over the direction of Nagasaki diocese in 1927, assisted entirely by an indigenous clergy. Simultaneously the new diocese of Fukuoka was detached from Nagasaki, and embraced all north Kyushu. Northern Honshu became the autonomous diocese of Sendai. The archdiocese of Tokyo was ceded to the local clergy on November 9, 1937, and Monsignor Tatsuo Doi became archbishop. Monsignor Chambon vacated the see and assumed responsibility for the new diocese of Yokohama. The extensive diocese of Osaka underwent three subdivisions during these years, finally achieving its present limits of Osaka-fu, Hyogo and Wakayama prefectures in 1939. The Foreign Mission Society of America (Maryknoll) came in 1935.

The 119,224 Catholics were plunged, with the rest of the nation, into the crises following the China Incident of 1937. State patronage of the cult of Shinto was for many Christians a grave question of conscience. Acts of homage at Shinto Shrines were required as proofs of patriotism. A new Religious Act of 1940 made the State the master of Religious Associations, and conferred on the Ministry of Education a right to inspect and control doctrine and activities. It required every association to name a *Kyodan-Torisha*, or head, who was to become the official responsible for the activities of the cult. Foreign bishops deemed it impossible to hold any longer a leading position in the Church. They unanimously tendered their resignations and

were replaced by Japanese who assumed full authority in every diocese.

The Pacific War involved the whole nation. General mobilization, rationing, and outright want successively inflicted the people. Catholic victims of the war were estimated at 13,097 and 15 priests. Missionary work came to a halt with the repatriation or imprisonment of all the foreigners and the call-up of the younger priests.

4. *Revival of Full Missionary Effort (1946-1966)*

With the coming of peace Christians once more began the task of rebuilding. Material damage was easily repaired, but the big question was how to take advantage of the new opportunities which were offered in the way of spiritual renewal. The last legal roadblock to total freedom of worship was removed in 1946 with the promulgation of the new Constitution.

The work of evangelization was begun in November of 1945 when the bishops of Japan assembled to assess the damage done and to devise new ways of dealing with the expected flood of conversions. Appeals were made to the entire Catholic world for missionaries and aid. Australia sent fourteen priests in 1947 for a five-year period, ten missionary institutes sent the first of many priests and sisters in 1948, and the apostolate of conversion once more began. The advent of Communism in China meant the expulsion of all missionaries from that country. Great numbers of them came to Japan. The flowering of missionary endeavor after the war, and the growing sense of Christian responsibility in rehabilitation, gave new impetus to missionary work.

The arrival of so many mission societies gave rise to new problems of administration. Until the nomination of Japanese bishops in 1940, each religious institute had its own territory and vicar. This system was no longer viable since all bishops now belonged to the diocesan clergy. A

new *modus vivendi* had to be adopted. A statute of cooperation was drawn up. Henceforth each institute had to determine its relation with the bishops by a bilateral contract: the missionaries would receive their jurisdiction from the bishops, but would be directed by their own superiors, who had to assure their sustenance and development. The first such contract was signed in 1947, and all other mission societies concluded similar contracts and were assigned specified areas within each diocese in which to work.

Ten new dioceses have been erected in Japan since 1950, all governed by native bishops and all entrusted to the diocesan clergy. By the terms of the contracts signed with mission societies, large areas within each diocese are staffed exclusively by missionaries. The diocesan clergy are generally found working in the larger cities, while missionaries are assigned outlying prefectures. The rapid increase in the number of Japanese priests means that more and more parishes are handed over to them. Mission stations are multiplying rapidly and permanent pastors are being assigned to them.

The years since the war have been fruitful ones. In June 1967, Catholics numbered 338,977, a twofold increase since 1945. The increase in vocations has been even more striking. Japanese priests have increased fivefold to 664, sisters fourfold to 5,775 and brothers now total 417. Missionary priests still continue to flow into Japan, and offer their services in pioneering work in remote prefectures or in other forms of specialized work.

5. *The Church Comes of Age (1967)*

The Japanese Catholic Church reached final maturity on January 28, 1967 with the formal inauguration of the Catholic Bishops' Conference. Composed of the fifteen diocesan bishops, this conference is charged with full authority to direct all Catholic evangelical, educational and social endeav-

ors. The cohesion and unity this gives the Catholic Church affords us hope that the efforts of the one hundred years since the accession of Emperor Meiji are but a prelude to deeper development and a richer Christian witness.

6. *Development of Catholic Educational, Social Welfare and other Institutions*

Education

Early educational efforts were necessarily limited to the individual endeavors of the missionaries. The first schools were organized for the children of those victimized by the persecutions at the end of the Shogunate. By 1873 seven such schools were in operation in the Nagasaki area, six for boys and one for girls, with some 200 pupils. The following thirty years saw a flood of expansion, mainly directed toward the provision of education for girls.

These years of growth featured the efforts of three Religious Sisterhoods, all French, and all devoted primarily to the Christian education of youth. In 1872 the Sisters of the Holy Infant Jesus (St. Maur) arrived in Yokohama, where they founded an orphanage and school. Foundations followed in Tokyo (1875), and in Shizuoka (1903).

The Congregation of the Infant Jesus of Chauffailles reached Kobe in 1877 and founded a school there. Others followed in quick succession—Osaka (1879), Nagasaki (1880), Okayama (1886), Kyoto (1886), Kumamoto (1889), and Urakami (1890).

The third great branch of Catholic education, the Sisters of St. Paul de Chartres, made their first foundation in Hakodate in 1878, followed by establishments at Tokyo (1881), Sendai (1891), Morioka (1892), and Yatsushiro in Kumamoto Prefecture (1910).

The religious tolerance manifested by the government contributed appreciably to the growth of Mission schools.

In 1880 Catholic-sponsored schools numbered 67, with 3,159 pupils. This number increased to 93 schools and 4,718 students by 1887.

The foundation of schools for boys created greater problems. The need for trained Religious to direct any such schools was evident. Bishop Osouf of Tokyo appealed to the Society of Mary, a renowned French Order of priests and brothers. Responding to the call, the Marianists arrived in Tokyo in 1888 and founded Gyosei School.

The extensive reform of primary education, carried out by the Ministry of Education, and culminating in the Meiji Rescript on Education of 1890, severely curtailed private educational institutions, especially in regard to their freedom of religious instruction, as elements of Shintoism were integrated into the education pattern, and all schools were required to conform to specific standards of staff and pedagogy. Furthermore, official recognition of all private schools became necessary. These measures led to the gradual diminution of Catholic influence at the primary level.

Mission grade schools, because of too hasty expansion, lack of funds to prepare or employ qualified teachers, and some misconceptions of the future course of education in Japan, had to undergo severe retrenchment. By 1909 the once-promising Catholic effort was reduced to 26 schools and 5,522 students, mostly on the secondary (and non-compulsory) level. The better-established schools survived and even consolidated. Outstanding approved girls' schools included St. Maur (Yokohama), Shin'ai (Osaka), Seishin (Okayama), and Shin'ai (Kumamoto). Flourishing boys' schools operated by the Marianists were Gyosei, approved in 1898, Meisei (Osaka) in 1899, St. Joseph's (Yokohama) in 1901, and Kaisei (Nagasaki) in 1911.

At this juncture, several new religious congregations of teachers arrived to infuse new and much needed direction to the education apostolate. Foremost among these was the Society of Jesus, which founded Sophia (Jochi) University

in 1908. This university has developed into an outstanding center of education. A comparable effort for the higher education of girls also began the same year with the first foundation of the Sisters of the Sacred Heart (Seishin) in Tokyo, and of the Sister Servants of the Holy Spirit at Akita.

The years following World War I were fruitful ones. The institutions already in Japan laid solid foundations. Candidates and membership in religious orders increased rapidly so that such groups lost their alien appearance. New congregations of teaching religious orders arrived, seven during the 1920's. Hopes rose that this blending of new and old would benefit all education in Japan. But then came the holocaust. The Pacific War practically wiped out all the efforts of seventy years.

The enormous task of rebuilding began in 1946. The first to arise, predictably, were the Orders rich in Japanese vocations. Helped with finance from abroad, the "old" schools once more resumed their task. With some compromises worked into the new Education Act of April 1, 1948, private Christian education again began to serve the community.

Progress in the post-war years has been spectacular. Seishin University opened in Tokyo in 1948, and Nanzan University (Nagoya) in 1949. In 1947 there were two universities, eight junior colleges, twenty-four high schools, forty-four middle schools, seventeen primary schools, and fifty-eight kindergartens under Catholic auspices. In each of the following decades the numbers doubled and doubled again. In 1967 there are eleven universities, twenty-five junior colleges, 122 high schools, ninety-eight middle schools, fifty-three primary schools, and 559 kindergartens, with a total enrollment of 244,123 students.

To maintain liaison and coordination with the many schools involved, an Education Department was established within the National Catholic Committee. A "Catholic Edu-

cation Council," set up in 1956 to promote effectively the activities of the department, is responsible for research in educational matters, for the publication of suitable textbooks and the monthly "Catholic Education" newspaper, and for charting the future course of the education apostolate.

Social Welfare

The Social and Welfare Commission of the Japan Catholic Bishops' Conference to-day supervises all the charitable institutions of the Catholic Church. Within the competency of this Commission fall thirty-five hospitals, nineteen dispensaries, sixty-one orphanages, 107 day-nurseries, seven institutions for handicapped children, and twenty-two old folks homes. These varied works, operated and staffed almost entirely by Japanese, are probably the most enduring monuments of one hundred years of evangelization.

Early efforts at serving the needy came up against many prejudices. Only in times of great catastrophe could the ministrations of the missionaries be accepted. In fact, the earliest efforts were directed at the Christians who returned from exile in 1871. Other priests offered what rudiments of Western medicine they knew to people in their immediate vicinity. Gradually these first works developed into dispensaries which were soon staffed by newly-arriving Sisters. By 1901 seventeen such dispensaries were in operation. Meanwhile Father G. Testevuide decided in 1887 to erect a leprosarium at Koyama, near Mt. Fuji. In the south Father J. M. Corre, following the example of Miss Hannah Riddle, founded Tairo-in in Kumamoto with the co-operation of the Sisters Franciscan Missionaries of Mary. From these early Christian beginnings sprang the present regional leper asylums built by the government.

Although the sick were not neglected, it was not until 1912 that the first general hospital was built. Called Tenshi-byoin (Hospital of the Angels) it was founded in Sapporo

by the Franciscan Missionaries of Mary. Other Sisterhoods soon joined in the work, notably the Sisters of the Visitation (3 hospitals, 1 sanatorium), the Servants of the Holy Spirit (2 hospitals), and the Sisters Lovers of the Cross in Nagasaki.

Efforts to eradicate tuberculosis long attracted the attention of health authorities. Positive efforts to cure victims of the disease were first undertaken by the Salvation Army in 1916. Government sanatoria followed rapidly. Catholic participation in this service did not come about until 1929 when Father J. Flaujac founded the Bethany Institute in Tokyo. During the next twenty-five years he built ten related facilities—schools for the children of tubercular parents, after-care centers for patients, either in Tokyo or Nasu, and a Religious Congregation, the Sisters of St. Bernadette, to ensure their continuation.

The initiative of Father Flaujac pointed out the need to other Catholics. The Sisters of the Visitation founded sanatoria in Kamakura (1930), Shindenbaru (1933), and Kusatsu (1942). Sisters of the Aishikai opened one in Niigata (1931) and another in Akita (1935).

The first old folks home was built in Oemachi, Amakusa, in 1889. Other foundations followed: at Biwasaki (Kumamoto) in 1916, Akita in 1920, Tokyo in 1930, and the Goto Islands in 1942.

In the early post-war years the scope for service was vast. Missionaries came in great numbers, cooperation was extended on a large scale and untold misery was gradually alleviated. In many instances groups of Christians on a parochial or even city level undertook some charitable work, saw it grow, and handed the management of such institutions over to trained Sisters. New hospitals and sanatoria, in many cases fully supported by Japanese Christians, were opened. Orphanages had a special popularity. In the post-war years several works of this kind took the name "Boys' Town." Such were the Boys' Towns of Kobe, Fukuoka, Yokohama,

Sendai, Nagasaki, and Kumamoto. The twenty-two orphanages to-day offer homes to 2,344 boys and 1,977 girls.

The specialized services for mentally and physically handicapped children have enjoyed considerable success in recent years. The enormous capital and the cost of training proper personnel make it essential to have the help of civil authorities. Several joint undertakings, in Tokyo, Kobe, Wakayama and elsewhere, minister to the needs of the handicapped.

The Formation of Local Leaders

One of the outstanding characteristics of the Paris Foreign Mission Society has been the efforts which the MEP missionaries made to form an indigenous church. Even before the lifting of the edict against Christianity, the first missionaries had gathered some youthful followers. Sharing their homes and life, sometimes even living a hidden existence in attics, these youths slowly assimilated the spirit and zeal of the Fathers. In 1868 the first seminary opened in Nagasaki. The elements of Christian doctrine, philosophy, and theology for those who persevered, and Latin, formed the basis for study. Renewed persecutions forced the students to flee, first to Penang, then to Hongkong. The students finally returned to Yokohama in 1871, but the seminary eventually moved to Tokyo.

The seminary at Nagasaki reopened in 1875. The students of that area were recalled from Tokyo. Thirty-one seminarians formed the first group there, and this number gradually increased to forty, then to seventy. Finally, in 1882, Bishop Petitjean ordained the first Japanese priests—Tatsueemon Fukahori, Hidenoshin Ariyasu, and Gentaro Takaki. In fifty years 288 students entered the seminary, sixty-three of whom were ordained. In 1953 the regional seminary for Kyushu was built in Fukuoka, and all major seminarians now study there.

In Tokyo aspirants to the priesthood remained few. It was not until 1894 that the first men trained there became priests. Even after that date numbers stayed small so that the student who persevered was trained abroad. In 1929 a regional seminary, for Honshu and Hokkaido, was erected in Shakujii, under Father S. Candau.

The increase in vocations has been spectacular. Japanese priests have rapidly moved into a position of leadership in the church. In 1927 Bishop Kyunosuke Hayasaka assumed leadership of the diocese of Nagasaki. In 1937 Monsignor Tatsuo Doi was appointed archbishop of Tokyo.

The coming of war hastened the transfer of leadership to Japanese priests. In 1942 all dioceses were directed by Japanese bishops. There are now fifteen sees in Japan, all under the leadership of their own bishops, who form the Japan Bishops' Conference, which is responsible for the direction of all church activities. They are assisted by 664 Japanese and 1,275 missionary priests.

The emphasis on founding a hierarchical church adversely affected the training of lay leaders. The thinking of the times certainly did not favor a more democratic or lay-centered church. The necessity of founding a cultic leadership, and the uncertainty of a continuing missionary effort during some upheavals, contributed to the uneven progress made in the past. Efforts to correct this situation are going ahead rapidly. Lay-oriented seminars, special spiritual retreats for lay people and diocesan-sponsored Lay Apostolate Councils, will eventually redress the balance of influence.

One outstanding contribution to local leadership has been offered by Religious Orders. Japanese vocations have reached the point where many of these groups are now directed by native-born priests and Sisters, to the infinite betterment of their purpose and work.

SECTION 3

THE PROTESTANT CHRISTIAN MOVEMENT IN JAPAN

Hallam Shorrock

1. *Some Internal and External Forces Which Were Shaping the Protestant Christian Movement During the Meiji Period*

As has already been noted either explicitly or implicitly in Dr. Yasuo Furuya's review of Prof. Kuyama's *Modern Japan and Christianity* (See pages 8-15 of this *Yearbook*), some of the major *internal* and ambivalent forces which were shaping the Protestant Christian Movement during the early and middle Meiji Period (and which were also affecting the Roman Catholic side) may be summarized as follows:

1. In spite of the adoption of Sunday as a holiday and of the popularization of Christmas, most Japanese could not easily forget the fact that Christianity and Christians had been the object of persecution for the previous eight or more generations, and tended to treat Christianity as a foreign religion.¹

2. Contributing to this very negative feeling towards Christianity was the growing nationalism and the reemphasis of the place of the Emperor at the top of the national structure, a process which was cultivated by historians, Shinto authorities, and persons of influence who were surrounding the throne of Japan. Thus scholars and politicians alike "stressed that the Christian doctrine of universal love

1. Hideo Kishimoto and John F. Howes, *Japanese Religion in the Meiji Era*, pp. 197-99.

was incompatible with the national virtues of loyalty and filial piety taught explicitly in the Imperial Rescript on Education."²

3. Notwithstanding the above-mentioned forces, however, there were many Japanese who became Christians. For the most part such converts came from those groups which had felt the impact of the West most keenly, i.e. from the *samurai*, the military men who had enjoyed special privileges and status under the feudal regimes of the Tokugawa rulers, and who for the most part were opposing those who were assuming power in the reopened Japan. Other converts were from professions which were developing as a result of contacts with the West, such as doctors, teachers, engineers, specialists in business and finance, etc. Thus from the beginning, Christians, especially Protestant Christians, have been found most noticeably among the middle and upper-middle classes of people.

Some of the major *external*, and at the same time ambivalent forces which were shaping the Protestant Christian Movement during the Meiji Period are noted below:

1. There was the influence of the Second Great Awakening during the early 1800's in the United States and England. This influence is reflected in the main agenda topics for the two great conferences of American and British mission societies which were opened in New York and London in 1854. These topics were: "How to save the millions of our race perishing for the lack of knowledge;" and "How to heartily cooperate in the great work of preaching the gospel to the heathen."³

2. There was the impact of German liberalism, with the arrival in 1885 of the first missionary of the Evangelical

2. Joseph Kitagawa, *Religion in Japanese History*, p. 245.

3. *Conference on Missions Held in 1860 at Liverpool*, Edited by the Secretaries to the Conference, London, 1860, pp. 367-8.

Missionary Society (*Allgemeiner Evangelisch—Protestantische Missionsverein*), through a Japanese student who studied in Berlin, and also through the Japanese Minister to Germany.⁴

3. About the same time, there were the influences of Western rationalism and scientific modernism which came to Japan through the newly-established universities, and which challenged intellectuals with the writings of such men as Charles Darwin and Henry Huxley (origin of the species and theory of evolution); Thomas Carlyle, Jeremy Bentham, and John Stuart Mill (philosophy of utilitarianism); Herbert Spencer (social evolution and survival of the fittest); etc.

4. The above-mentioned influences were bolstered by the arrival in 1887 of the first representative of the American Unitarians, Rev. A. M. Knapp, who preferred not to be called a "missionary," but sought friendly relations with non-Christian religions, especially Buddhism.⁵ Knapp looked on Unitarianism as "that form of Christianity in which the essential Christianity is free from supernaturalism," and affirmed that the only faith for the intellectual was Unitarianism which "absolutely denied that Christ was the son of God in any sense other than that all men are the sons of God."⁶

5. It was partly as a product of the Evangelical Awakenings, and partly as a reaction against the influences noted above that the Evangelical Alliance was formed in England in 1846 and in the United States in 1867 to draw together in fellowship "all those in the stream of the Protestant Reformation who held to the authority of the Bible, the incarnation, the atonement, salvation through faith, and the work of the Holy Spirit."⁷

4. Kenneth S. Latourette, *A History of the Expansion of Christianity*, Vol. VI, p. 392; and Charles Germany, *Protestant Theologies in Modern Japan*, p. 9.

5. Cary, *History of Christianity in Japan*, Vol. II, pp. 199-201.

6. Germany, *op. cit.*, p. 10 and Kishimoto and Howes, *op. cit.*, p. 270.

7. Latourette, *op. cit.*, Vol. IV, pp. 42, 438.

6. At the close of the Meiji Period there appeared still another influence, the rise of the "social gospel" movement in America, which was championed by the American Baptist clergyman, Dr. Walter Rauschenbusch, who published his *Christianity and the Social Crisis* in 1907. Thus it was at the World Missionary Conference at Edinburgh in 1910 where the strands of the social gospel cultural synthesis began to be detected in missionary thinking. For example, the Conference reported: "The conviction has grown that their (non-Christian religions) confused cloud world will be found to be shot through and through with broken lights of a hidden sun . . . Christianity, the religion of the Light of the World, can ignore no lights, however broken. It must take them all into account and absorb them into its central glow."⁸

The end result of these ambivalent *internal* and *external* forces which were shaping the early Protestant Christian movement, are reflected in certain characteristics of early Japanese Protestantism. That is to say, that early Protestantism in Japan:

1. Was essentially non-theological;
2. Emphasized ethics and personal morality;
3. Exhibited a strong strain of personal evangelism and revivalism which was both a reflection of and a reaction against some of the influences mentioned in the preceding pages;
4. Laid a great stress on personal piety, which tended to make the Christian faith subjective and individualistic, often with little emphasis upon the theological traditions of historic Christendom.

The ramifications of these characteristics of Meiji Protestantism in terms of Protestant Christianity's relation to

8. Edinburgh, 1910, *An Account and Interpretation of the World Missionary Conference, 1910*, p. 137.

Japanese society and culture have already been mentioned in Dr. Yasuo Furuya's review of *Modern Japan and Christianity* in the first part of this *Yearbook*. However, for the purposes of summary, it should be mentioned that these characteristics led to two general tendencies in the Protestant Christian movement in Japan: one a liberal "social-concerned" stance, and the other, a "non-liberal," more principle-oriented stance.

The Christians in the liberal "socially-concerned" camp were instrumental in bringing about the revolutionizing impact which Christianity had on Japanese society, i.e. education, elevation of women, the struggle against prostitution, the strengthening of the home through emphasis upon monogamy, prison reform, social work—such as care of the blind, lepers, and aged—and played key roles in the socialist movement, rural cooperatives, etc. However, as has been pointed out by Prof. Kuyama in his works referred to previously, and as Dr. Charles Germany, has noted in his book, *Protestant Theologies in Modern Japan*, many of those Christians who were known as "liberals" and "socially-concerned" people "demonstrated a weakening tendency to attempt a compromise between elements of Christian faith and the new nationalism."⁹ Dr. Germany has gone on to observe that "influence toward compromise arose partly from without, in the pressure of the state against the church, and partly from within, in the theological rationale for the closer approximation of Christianity and culture."¹⁰

On the other hand, as Dr. Germany and other Christian scholars have pointed out, the strongest resistance against some of the most crucial national issues, i.e. nationalism and the Emperor system, the Imperial Rescript on Education, etc., was exerted by the "non-liberal" Christians, who offered the most consistent opposition to oppose some of the forces then at work in the national life which were contrary to what

9. Germany, *op. cit.*, p. 15.

10. *Ibid.*

they understood to be the heart of Christianity.

In summarizing the impact of early Protestantism on the national life, Dr. Charles Germany's observations are significant:

"While recognizing the better resistance record of the non-liberal leaders, it is necessary in completing the picture to say that whereas the more traditional and orthodox Christians of the period demonstrated in instances greater vitality and insight in the defense of Christian values in national life, in the long run the most sustained concern with the issues of life in society came from the liberal groups. . . . Thus liberalism secured for itself a place in the thought life of the church from mid-Meiji in the 1890's, a position consistently alive in wide sections of the church into the 1930's at which time liberalism was actively challenged by a renaissance and restoration of the non-liberal potential which may be described as the theology of the reformers, interpreted by the European dialectical thinkers."¹¹

Therefore, returning to the framework of the various phases of the Christian Movement in Japan which were mentioned at the beginning of this chapter, and having surveyed the character of Protestant Christianity through Phase Four and Phase Five of the life of the Christian Movement in Japan, let us review some of the major theological influences which affected the character of the Protestant Christian Movement through Phase Six, that is, up to the end of World War II, and then go on to look in some detail at the profile of the Protestant Christian Movement during Phase Seven, i.e. from 1945 to the present. Some of these major theological influences were:

1. *The rise of groups of Biblical fundamentalists that*

11. Germany, *op. cit.*, p. 18.

originated primarily in the United States during the years following World War I, mostly within the traditional churches and denominations;

2. *The development of a Biblical evangelicalism* strongly flavored by the writings and influence of some of the early leaders of the Protestant Reformation, and led by such leaders as Dr. Tokutaro Takakura;

3. *The impact of the "Theology of Crisis" and "Dialectic Theology," as well as of the "Neo-orthodox" theologians;*

4. *The post-World War II influence of such theologians as Reinhold Niebuhr, Paul Tillich, and of new understandings of Karl Barth and Emil Brunner.*

With the background afforded by Dr. Yasuo Furuya's review in Part I, and the material presented so far in this chapter, let us now look at a profile of the Protestant Christian Movement in Japan, especially in its present form.

2. *A Profile of the Protestant Christian Movement in Japan*

Since the Protestant Christian Movement in Japan has, from its earliest beginnings, been so greatly influenced by the preponderance of Christian missionaries from the United States, *this profile will confine itself mainly to a look at North American Protestant missions in Japan*, which means predominantly *United States Protestant missions*. This strong American flavor has been due on the one hand to America's overtaking of Britain as a world power and as a major source of missionary support in the twentieth century, and on the other hand, to the dominant role which America has played in the Far East, and especially in Japan since Japan was opened to the West in 1853, particularly at such crucial periods in Japan's modern history as the Meiji Restoration, the post-World War II Occupation, and the widely-felt and continuing U.S. political, military, economic, and cultural presence.

*By Way of Background Concerning
The Post-1945 Period*

The dominant pre-1945 characteristics of the mission movement in Japan continued into the post-war period, and to a certain degree were a "repeat" of what happened before. In the first place, Japan was again forcibly opened up to the West under predominantly American pressure, and many of the first returning and newly-appointed missionaries had been associated with the American military. In fact, it was due in large part to the personal interest of the Supreme Commander of the Allied Powers, General of the Army Douglas MacArthur, who challenged the American churches to send "1,000 missionaries," and to "place the Bible at the disposal of the Japanese people," that just two months after his landing, four American mission board secretaries, traveling on official U.S. Army orders, landed in a U.S. military plane at Haneda Airport.¹²

Secondly, because of the special role that America was called on to play in the immediate post-war Japan; because of the readily available funds which most American mission boards had, which was not the case with the mission boards from the European and other countries which had suffered directly from the war; because of the rather sizeable proliferation of new missionary groups and agencies especially in the United States—many rather well-financed; and due to the "China fall-out" of missionaries after the change of government there in 1949, American missionaries in Japan increased greatly, both number and percentage-wise, as compared to the pre-war period.

Thirdly, those persons most attracted to Christianity continued to be students, intellectuals, and those from the middle and upper-middle classes. The reason for their attraction was

12. *The Japan Christian Yearbook 1953*, Tokyo, p. 258; and, *The Return to Japan*, Report of the Christian Deputation to Japan, 1946, p. 37.

due to a certain extent to the tremendous interest in American culture, the study of English, etc., but there were also many evidences of deep spiritual groping and searching which resulted from the disillusionment of the war and the collapse of certain aspects of Japan's religious and social structures.

Fourthly, something ought to be mentioned at this point concerning the general administrative policies that Protestant mission boards have tried to follow in Japan. The common policy of most Protestant mission boards functioning in Japan has been, from almost the beginning, the establishment of *self-supporting, self-determining, and self-propagating national churches*. This policy went back to the 1860 Conference of Christian Missions held in Liverpool, England, where missionaries returning from the fields, maintained that this was the policy that must be followed if the Christian church was to be firmly rooted in foreign countries.¹³

Prior to their post World War II work, it was also a common policy of most Protestant mission boards to center their work on the field within their own "missions," which was composed of the missionaries of their denomination on the field. Parallel with each denominational "mission" was a Japanese church organization which consisted of pastors and lay leaders whose support at one time or another had come—at least partially—from that particular "mission." During the earliest days of missionary work in Japan, the annual meeting of the "mission" was the final authority on the field; however, by 1920, most "missions" and Japanese church organizations met more or less on an equal basis through what was usually called a "joint committee."

Besides the responsibilities for housing, salary, health, language training, and other personal aspects of the life and work of their missionaries, most "missions" maintained the

13. Conference on Missions Held in 1860 at Liverpool, Edited by the Secretaries to the Conference, London, 1860, p. 310.

policy adopted by the Congregationalists, namely that "missionaries are responsible for the disbursement of 'mission' funds, and should neither commit the responsibility to natives nor seek the control of the funds of the native churches."¹⁴ Gradually, however, by the late 1930's most "missions" agreed that the time had come when a large measure of responsibility in the administration of funds should be given to the affiliated churches, and this change-over was almost completely effected by the time of the large scale missionary exit in the early 1940's. It should be mentioned also that during the years prior to the war, some of the "missions" tended to exert considerable influence in the policies and programs of many Christian-related educational, social work, and medical institutions. This was mainly because such institutions had, to a large extent, been started by missionaries, because large amounts of "mission" funds had been involved in them, and because the Japanese churches tended not to be related to them except as individual church members happened to work in them.

Prior to the 1940's, it was generally thought by most "missions" and boards that "missionaries can be utilized best according to the wishes of their fellow missionaries, and that they should never be at the mercy of even their best Japanese friends."¹⁵ This practice was altered in the 1930's, however, so that the Japanese churches were consulted concerning the placement of missionaries, though actually most boards acted quite independently in determining the number and type of missionaries to be sent to the field.

Return of the Missionaries Following the End of World War II

The procedures to accomplish the return of the missionaries to Japan after the war were worked out by a "Com-

14. *The Japan Christian Quarterly*, Vol. III, January 1926, No. 1, p. 22.

15. *The Japan Christian Quarterly*, Vol. III, January 1926, No. 1, pp. 26-27.

mission of Six" experienced Japan missionaries, representing certain North American boards, who, following the previously-mentioned visit of the four American mission board secretaries, came to Japan in 1946 to act as a liaison group between the Japanese Christian Movement, the American Occupational authorities, and the North American boards of missions.¹⁶ Soon after the arrival of the "Commission of Six," standard procedures were set up for the return of missionaries of all denominations, and it was not long before the influx of missionaries began. The *first wave* (1946-1947) consisted mainly of the experienced missionaries of the pre-war period. The *second wave* (1947-1949) was made up of both new short and long-term appointees of the boards which had maintained "missions" in Japan prior to the war, as well as many new appointees from a number of the newly-formed American missionary groups which had not been represented in pre-war Japan, but which were anxious to begin work in Japan, especially after the General MacArthur's plea for a thousand missionaries. The *third wave* (1950-1954) of missionaries came primarily as a result of the exodus of missionaries from China and Korea. Thus Japan became the haven for many "refugee" missionaries, both experienced and inexperienced, from both well-established and newly-established mission groups. Therefore by the end of 1950, the number of Protestant mission boards and their missionaries operating in Japan was as follows:¹⁷

<i>Year: 1950</i>	<i>No. of Mission Boards</i>		<i>Missionaries</i>	
	<i>No.</i>	<i>% of total</i>	<i>No.</i>	<i>% of total</i>
From North America	58	77%	955	89%
From Europe	16	25%	120	11%
Total	74	100%	1,075	100%

16. Mimeographed Report of the Interboard Committee for Christian Work in Japan, New York, March 15, 1949.

17. Japan Christian Yearbook, 1950, pp. 167-175.

This number of missionaries does not include some 89 missionaries who were supported independently of any mission board or group. Most of these "independent" missionaries were Americans.

It should be noted that *more than half of the American missionaries in Japan at that time represented mission boards or societies which had been unknown in Japan before the war.*

3. *Present Period of Protestant Missions and the Christian Movement in Japan*

Thus we come to the present period of Protestant missions and the Christian Movement in Japan.

What follows is an attempt to analyze the types of Protestant missions that are represented in Japan, and to describe in a general way their philosophy of mission and what they are trying to accomplish in Japan, in relationship to Japanese culture and society.

The major source material for this profile-analysis is first of all, the *1964 Japan Christian Yearbook*, which contains the most recent listing of Christian schools and social work activities being sponsored and supported by the various Protestant groups in Japan. The analysis of the mission boards and types of Protestant missionaries working in Japan are also based upon the information contained in the *1964 Japan Christian Yearbook*. However the statistics concerning the number of churches, pastors, and church members are taken from the *1966 Japan Christian Yearbook*.

Let us begin with the total number of Protestant mission boards and societies and their missionaries working in Japan as of 1964, which was as follows:

Year: 1964	No. of Missions Boards		Missionaries	
	No.	% of total	No.	% of total
From North America	96	63%	1,355	82%
From Europe and elsewhere	56	37%	306	18%
Total	152	100%	1,661	100%

The number of missionaries noted above does not include some 133 missionaries who were supported independently of any mission board. A large number of the "independent" missionaries continued to be Americans.

At any rate, the important point to note, in comparing 1964 to 1950, is that though the number of North American boards and missionaries had increased considerably in the fifteen year period, *the number of European mission boards and related missionaries had nearly tripled*, bringing the proportion of the North American missionary presence down to some extent as compared to immediately after the end of World War II.

However, as mentioned above, because the bulk of the Protestant missionary presence in Japan is still "North American," and mainly from the United States, *the profile analysis which follows covers only the North American—which means primarily the United States—mission boards and missionaries actually working in Japan as of 1964.*

A Profile-Analysis
of North American Mission Boards and
Missionaries, and their Related Church,
Educational, and Social Work Activities
As of 1964

After carefully examining the statements of aims, purposes, and policies of representative North American boards of missions presently operating in Japan, and surveying

their methods of operation, it seems possible to divide them into five main types, which, for the lack of better labels, might be described as: *Type A*, *Type B*, *Type C*, *Type D*, and *Type E*.

Each of these types will be looked at from these perspectives:

- a) Number of Boards and related missionaries;
- b) Geographical areas of work;
- c) Number of Japanese ministers, churches, and church members historically-related to the various churches under each type;
- d) Involvement of each type in society, i.e. educational and social work, etc.

In regard to perspectives (c) and (d) above, it should be pointed out that some of the persons and institutions which are noted as being related to the various missions and boards of each type, may also be related to non-North American boards or mission societies to which their church or denomination or institution has also been historically related.

TYPE A

This type includes those boards and societies which cut across traditional denominational boundaries, and in principle draw their personnel from among those who are basically committed to the philosophies of the Biblical fundamentalists, which may be described as maintaining the infallibility of the Bible, denouncing the evolutionary hypothesis, holding to the authenticity of all of the miracles recorded in the scriptures, including the virgin birth and the physical resurrection of Jesus, and teaching the substitutionary theory of the atonement, and the visible second coming of Christ.¹⁸

18. K. S. Latourette, *op. cit.*, Vol. VII, pp. 34, 153.

Boards and societies classified under *Type A* number more than 40, with some 373 missionaries, thus composing 45% of the total number of North American mission boards and societies, and approximately 27% of the total Protestant missionary force from North America. Included under this classification would be such boards and societies as the Far Eastern Gospel Crusade, The Navigators, New Life League, Next Towns Crusade, The Evangelical Alliance Mission, World Missions to Children, New Tribes Mission, Oriental Missionary Society, etc.

With the exception of such older boards and societies, as the Evangelical Alliance Mission and the Oriental Missionary Society, and others which are well known, most of the groups typed under this category have been formed within the past several decades and entered Japan for the first time during the post-war years. A number of the newly-arrived post-war missionaries in this category had been stationed in Japan with the United States armed forces during the early days of the Occupation.

In the literature of some of the groups in this category, one finds many elements of military terminology used in planning their missionary outreach, i.e., "prayer warriors," "capturing the children for Christ," "missionary boot-camps," "advance training units," and "beachheads for Christ," etc.

Missionaries who are considered for appointment by most of these boards are expected to show that they are "called by God" and can adhere to the fundamental doctrines as mentioned above. Thus as a general rule, candidates from any church or denomination who meet these two requirements, and who have at least a Bible college education can usually qualify for appointment.

The training of missionary candidates of these boards and groups is varied; however, in most cases important factors in appointment seem to be a thorough grounding in fundamental doctrine, and in some instances a guarantee to the sponsoring board or group that the missionary candidate

has enough money pledged from churches or individuals to maintain his support on the field.

The basic policy for most of the boards and societies under this category is that the gospel must be preached "to every creature," and that the ultimate objective is the gradual withdrawal of the foreign missionary once the "native" church is established on a self-supporting basis, and once a "sanctified" trained ministry is established. Thus most of the missionaries involve themselves in the training of Japanese pastors in their thirty or more Bible Schools, and in direct preaching. There is almost no organizational or institutional involvement in other educational or social welfare work. Most of the support for the Bible Schools comes from the related mission boards.

Thus, in summary, the major work of the missionaries in this category may be described as follows: direct evangelism; training of indigeneous national leadership; production of evangelical literature (mainly translations of English language tracts, etc.); and weekday Bible Schools and Bible Classes.

The geographic distribution of the missionary personnel of these boards and societies classified under *Type A* is as follows:

Tokyo-Yokohama and surrounding areas	44%
Central Japan	9%
Kansai Area (Kobe-Osaka-Kyoto-Nara)	14%
Shikoku and Kyushu	11%
Northern Honshu and Hokkaido	22%

Ministers, churches and preaching points, and church members related to this type are:

Ministers	930
Churches	660
Church members	53,000

Some 35 educational and social welfare projects are related to this grouping. This includes about 30 Bible Schools and training institutes for Christian workers.

In regard to administrative policies of these boards and societies in Japan, most of these are determined primarily by the missionaries in consultation with their home offices.

Concerning their attitudes towards Japanese culture and religion, most missionaries seem to be close to the philosophies as expressed by the Conferences on Missions which were opened in New York and London in 1854. (See page 72). In this connection, it should be noted that a valuable example of the thinking being done in this area by a representative missionary of this grouping may be found in the recently-published book, *Biblical Encounter with Japanese Culture*, by Dr. Charles Corwin of the Tokyo Evangelistic Center.

TYPE B

The mission boards and societies which are included in this classification are those which in general base their theology on the same "fundamental" doctrines as the previously-mentioned group, but which stress certain specific denominational emphases, such as the means of baptism, non-instrumental music, predestination, etc.

Boards and societies classified under this type number more than 25, with nearly 200 missionaries, thus comprising 27% of the total number of North American mission boards and societies, and approximately 15% of the total Protestant missionary force from North America.

Included under this *Type B* would be such boards and societies as the Conservative Baptist Missionary Society, Baptist General Conference of America, Church of Christ, Baptist Bible Fellowship, Reformed Presbyterian Mission, etc.

Although most of these boards are relative new-comers to post-war Japan, as compared to the boards in the previous category there seems to be a larger nucleus of boards which

were represented in Japan before the war. Although a number of the missionaries appointed by these boards after the war had served with the U.S. military services in Japan early in the Occupation, the bulk of new post-war appointees were young people who decided to come to Japan to answer the challenge of the "wide open doors" and to help fill the "spiritual vacuum."

Like the *Type A* boards and societies, most of these *Type B* boards usually require "twice-born" Christians who have had at least a Bible School training. However, unlike the boards in the first category, these boards stress the allegiance of the missionary candidate to the beliefs and doctrines of his own church or denomination.

Most of the *Type B* boards and societies maintain that it is their fundamental policy to establish "New Testament" churches, placing them under national leadership as soon as possible, and then to withdraw their missionaries as soon as practicable. Or as a statement of one of the boards put it: "Foreign missions are only a scaffold. A scaffold is needed when building a house. However, when the house is finished, the scaffold is taken down and moved to some other job. The house then stands by itself. A scaffold would be unsightly and unnecessary."

Although the primary emphasis of these boards is that of direct evangelism, there is also a recognition that evangelism goes further than "saving men's souls," and the involvement of some of these boards in educational and other related work is indicative of this. Thus, the major work of the missionaries of these boards may be summarized as follows: direct evangelism through preaching and other methods; training of Japanese pastors and church workers; production of evangelistic literature; Bible Classes, etc.; and Christian education.

The geographic distribution of the missionary personnel of these boards and societies is as follows:

Tokyo-Yokohama and surrounding areas	36%
Central Japan	2%
Kansai Area (Kobe-Osaka-Kyoto-Nara)	27%
Shikoku and Kyushu	12%
Northern Honshu and Hokkaido	23%

Ministers, churches and preaching points, and church members related to this grouping are:

Ministers	578
Churches	410
Church members	29,900

Most of the institutional involvement of this group is in the educational area, with 11 of the 19 schools supported being Bible Schools and training institutes for Christian workers.

As far as the administrative policies of these boards and societies in Japan are concerned, there are indications that there is somewhat more freedom and independent control exercised by Japanese leaders than was apparent in the *Type A* groups, although in general the home and field councils of these boards seem to maintain the major control of their work in Japan.

Regarding the attitude of these mission groups towards Japanese culture and religion, it seems somewhat evident in examining their literature that there is more of an appreciation than might be detected in most of the previous groups.

From the standpoint of "ecumenical relations" most of the churches and missions which are associated with the boards and societies in these first two types are usually related to one another through the Interdenominational Foreign Missions Association (IFMA); The National Association of Evangelicals (NAE) and its related world organization, the World Evangelical Fellowship (WEF); and in some instances the

American Council of Churches (ACC) and its world counterpart, the International Council of Christian Churches (ICCC). A recently organized agency of cooperation and common purpose in the Asian area is the Fellowship of Asian Evangelicals, which is represented in Japan by the Japan Evangelical Council of this Fellowship. All of these associations tend to be American-organized and financed, with some participation and support from churches and individuals in other areas of the world.

TYPE C

The mission boards and societies categorized under this type generally represent a rather traditional Protestant "middle of the road" theology which stands rather at mid-point between most of the *Type B* groups mentioned previously, and the *Type D* groups which will be mentioned as the next category.

There are about a dozen boards and societies which might be classified under this type, with nearly 250 missionaries, thus composing about 13% of the total number of North American mission boards and societies, and approximately 18% of the total Protestant missionary force from North America.

Included under this type would be such boards and societies as the Church of the Nazarene, Christian Reformed Mission, General Conference Mennonite Mission, Seventh Day Adventists, Southern Baptist Mission, and the Presbyterian Church in the United States. However, it should be emphasized that some of these groups could well be put in the *Type B* or the *Type D* categories. One thinks especially of the Presbyterian Church in the U.S. Mission which has recently affiliated with the Interboard Committee, and which has a number of missionaries serving in churches of the United Church in Japan (*Kyodan*.)

With only several exceptions, most of these *Type C* boards were not new on the post-war scene, but had a long

and distinguished history of mission work in Japan. Some of the pre-war missionaries of this group served during the war as "old Japan hands" in church, government, and other posts. A few became U.S. military chaplains. Some of the missionaries served in the U.S. Occupation forces during the immediate post-war years.

Among these mission groups, the Great Commission requires that the missionaries "preach Christ and Him crucified to all non-evangelized people." The theology of most of these boards and societies reflects, however, the concepts of "social salvation" as well as of "personal salvation."

On the whole these boards tend to require a somewhat higher degree of academic training for missionary candidates than do most of the boards in the *Type A* and *Type B* categories. A glance at the missionary roster of the *Japan Christian Year Books* reveals that a number of missionaries in this group have graduate degrees.

Almost without exception, it is the fundamental policy of these boards "to establish indigeneous, self-supporting, autonomous national churches," and through the years this has been done. Before the war, many of the churches in these denominations were practically self-supporting, and were more or less autonomous. When the war came, and the *Kyodan* was formed, the churches which existed at that time became a part of it. With the ending of the war, however, and the return of the missionaries, the Japanese churches historically related to the Assemblies of God, Presbyterian U.S., Southern Baptist, Free Methodist, Church of the Nazarene, and Wesleyan Methodist soon withdrew. There was the charge made by some missionaries that the *Kyodan* was still governed by nationalistic and wartime leaders, and therefore was unfit to carry on in the "new democratic" Japan. Others affirmed that they could not maintain their doctrinal beliefs within the framework of the *Kyodan*: the Presbyterians were uncomfortable about the lack of a definite and clear-cut creed of faith, while the Baptists were concerned about the lack of

freedom for local congregations, and the fact that there was no "Biblical doctrine or policy in the *Kyodan*." Still others, leaning quite heavily towards very fundamental and conservative theological beliefs, were hesitant to be in the same church with so many "liberals and modernists." Then, in addition to these criticisms, there were certain economic elements to be considered. For example, some of the boards included in *Type C* had large financial resources ready to be sent to Japan for reconstruction and restoration purposes, and were not too happy about the prospects of going through the red-tape and delay of the *Kyodan* machinery or co-operative committees in New York. From the point of view of a Japanese pastor whose church and home had been destroyed in the war, and whose family was living at that time on a less-than-subsistence level, the prospect of immediate economic relief by accepting the direct aid from American boards and missionaries was enticing indeed, even if it meant withdrawing from the *Kyodan*. Thus it was that soon after the end of the war, the large majority of those churches under this grouping which had joined the *Kyodan* earlier withdrew, and, for theological or financial reasons, or both, resumed their former direct connections and associations with the North American mission boards to which they had formerly been related.

The geographic distribution of the missionary personnel of these *Type C* boards and societies is as follows:

Tokyo-Yokohama and surrounding area	41%
Central Japan	6%
Kansai Area (Kobe-Osaka-Kyoto-Nara)	14%
Shikoku and Kyushu	28%
Northern Honshu and Hokkaido	11%

Ministers, churches, and church members related to this grouping are:

Ministers	489
Churches	362
Church members	36,840

Though there is a very strong emphasis upon direct evangelism among these boards, there is also a noticeable stress on educational and social welfare work. The educational activities are not, as is the case of the boards in the first two categories, more or less limited to Bible Schools for the rapid training of Japanese leadership, but stress the importance of Christian middle schools, high schools, colleges, and seminaries. In the social welfare field, the Seventh Day Adventists, Southern Baptists, and Southern Presbyterians are, of course, well known for their excellent hospitals.

Thus, in summary, the major work of these *Type C* mission groups may be described as follows: direct evangelistic work by preaching and other methods of mass appeal; literature, produced in several instances by their own presses, and to an increasing extent written by Japanese leaders in Japan; secondary and higher education; youth and student work; social service and rural work; and industrial and rural outreach.

In terms of specific types of educational and social welfare institutions in which groups in this category are involved, these are as follows:

Accredited schools:

Universities	2
Colleges	2
Junior colleges	4
Senior high schools	5
Junior high schools	4
Primary schools	1

Special schools:

Bible schools and seminaries	5
Language schools	1

Social welfare institutions:

Neighborhood centers	1
Hospitals and sanatoria	4

In regard to the administrative policies of the boards on the field, it appears that decisions seem to be made through much more of a cooperative process between the missionaries and their Japanese colleagues than is apparent among boards of the first two categories.

As an indication of the "middle ground" on which most of these groups stand theologically, it is of interest to note that some of the churches in this category are affiliated with the IFMA or NAE-WEF, while others cooperate with or are affiliated with the Japan National Christian Council (JNCC), and World Council of Churches (WCC).

Regarding the attitudes of these mission groups towards Japanese culture and religion, there are many indications that among the missionaries there is a general attitude of real understanding towards and appreciation for Japanese culture and religion. In this connection, it should be noted that the studies and publications of Dr. Tucker Callaway and Dr. George Hays of the Southern Baptist Board, and Dr. Clark Offner of the Christian Catholic Church are of great value to the Christian community outside of Japan, and especially to the missionary community in Japan.¹⁹

TYPE D

Included in this category are mission boards or societies representing theological positions which owe much to higher criticism, the social gospel, the neo-orthodox movement, dialectical and crisis theology, etc., and churches which

19. Tucker N. Callaway, *Japanese Buddhism and Christianity*, 1957; George H. Hays, "The Problem of Developing the Christian Ethic in the Japanese Culture," *Missionary Research Bulletin*, Jan. 15, 1951; Clark B. Offner and Henry van Straelen, *Modern Japanese Religions*, 1963.

are joined together in the World Council of Churches on the basis of the following affirmation: "The World Council of Churches is a fellowship of Churches which confess the Lord Jesus Christ as God and Saviour according to the Scriptures and therefore seek to fulfil together their common calling to the glory of the one God, Father, Son, and Holy Spirit."²⁰

Thus the mission boards and societies included in this category are all represented in the World Council of Churches, and all belong to one of the four families: Interboard Committee-*Kyodan*, American Baptists, Lutherans, or Episcopalians.

As is well known, the Episcopal, Lutheran, and most of the Baptist churches had been members of the *Kyodan* during the war, but withdrew sooner or later after the war, mainly for theological reasons. It is this group of four churches which forms the backbone of the Japan National Christian Council, though there are several associated churches listed under the previous category, *Type C*. Most of these groups cooperate in the Asian area through the East Asia Christian Conference (EACC).

Boards and societies classified under this *Type D* number about a dozen, and include the American Baptist Foreign Missionary Society; The American Lutheran Church; the Protestant Episcopal Church; and the Interboard Committee Boards: Evangelical and United Brethren, Methodist Church (now united to form the United Methodist Church); Reformed Church in America; United Church of Christ; United Christian Missionary Society of the Disciples of Christ; United Presbyterian Church; and the United Church of Canada.

Under these boards and societies there are about 400 missionaries, or "fraternal workers" as some are called. Thus the boards and societies of this category comprise about 11% of the total number of North American mission boards and societies, and approximately 29% of the total Protestant mis-

20. WCC New Delhi Report, 1961, p. 37.

sionary force from North America.

As has already been noted, most of these boards have the longest history of Christian work in Japan. Also, as mentioned previously, it was the board secretaries and missionaries from several of these boards who first reestablished the contact between the churches of the United States and Japan after World War II. Like some of their *Type C* colleagues, a number of the pre-war missionaries of this group worked for church and U.S. government agencies during the war as "old Japan hands," others were service chaplains, and some returned to Japan immediately after World War II with specialized and professional duties in the U.S. Occupation forces.

In the statements of these mission boards dealing with the aims of missions, the commanding power of the Great Commission is put into direct relation to the necessity of bringing the transforming power of Christ to bear upon individuals *and* their society. The Interboard Committee Manual, early in the IBC noted the primary tasks of the missionary as follows:

- a) To be a colleague and friendly helper in the up-building of the life of the younger church;
- b) To carry the Christian Gospel into the many areas of life where Christ is not known or where no churches exist;
- c) To witness against all the varied forms of secularized and materialistic life in the society in which he lives, particularly that which derives from his own country;
- d) To embody and transmit the experience of the Universal Church;
- e) To help build the bridges of Christian understanding and cooperation between classes, races, and nations, and thus assist the peaceful development and adjustment of their relationships in an ordered society.

The main policies of these North American mission boards are basically one in the affirmation that the boards and

their missionaries should work with and under the authority of Japanese church leadership. For instance the Episcopal Board affirms that though it is ready to lend every possible assistance in missionary personnel and funds, "it should be made clear that the policy and program in Japan must be of Japanese origin and that upon the Japanese Church must rest ultimate responsibility for the success or failure of its mission."²¹ The fundamental policy of the boards cooperating in the Interboard Committee is that of "complete cooperation with the *Kyodan* in evangelistic, educational, social, medical, and and other work among the people in Japan as may be mutually agreed upon."²²

The standards of missionary selection and training by these boards are as a rule extremely high. Generally speaking, a missionary candidate must have at least a master's or bachelor of divinity degree from a graduate school or seminary, and many boards are making it increasingly possible for their missionaries to take the necessary time to earn their doctorate degrees. Thus the number of missionaries with doctorates is increasing to a marked degree. Most boards require their missionary candidates to pass rigid psychiatric examinations.

The major involvement of the *Type D* mission boards and their missionaries is in institutional work, especially in education. This is clearly seen in the number of accredited educational institutions which are historically related to this group of boards and societies:

Universities	9
Post-graduate schools	7
Colleges	9
Junior colleges	28
Senior high schools	67

21. "The Seikokai," Mimeographed Report of Church Missions House, New York, 1951.

22. IBC Manual, p. 1.

Commercial high schools	2
Junior high schools	13

Special Schools

Bible schools	7
Language schools	5
Rural training centers	3

Social welfare work and project involvement are shown by these types of welfare institutions which are being supported to some degree or other by the *Type D* boards and missions:

Old people's homes	8
Centers for the physically and mentally handicapped	12
Orphanages, widow's homes, nurseries, etc.	52
Neighborhood centers	17
Hospitals, clinics, sanatoria	12
Homes for delinquents and prostitutes	5
Rehabilitation of ex-convicts	1
Employment centers	1

Ministers, churches, and church members related to this grouping are:

Ministers	2,440
Churches	1,772
Church members	270,485

The geographic distribution of the missionary personnel of these boards and societies is as follows:

Tokyo-Yokohama and surrounding areas	34%
Central Japan	12%
Kansai Area (Kobe-Osaka-Kyoto-Nara)	21%
Shikoku and Kyushu	20%
Northern Honshu and Hokkaido	13%

The general attitude of these boards and their missionaries toward Japanese culture and religion tends to be that of deep understanding and sympathy, although there are of course some exceptions. This general stance of non-hostility and sympathetic appreciation for Japanese religious and cultural values has, in some instances, meant a close contact with other religious groups. In fact, it is significant that an IBC missionary-scholar, Mr. William Woodard, was until his recent retirement, supported by his mission board to serve as the Director of the Institute for the Study of Religion.

TYPE E

The two two main groups classified under this category are the Religious Society of Friends (Quakers) and the YMCA-YWCA. These groups have a long and distinguished record of work in Japan. They are not however, involved in the establishment of churches, though the Friends Meetings function as a kind of "congregation."

These organizations purpose to foster, through the sharing of spiritual, intellectual, and material gifts, the development of spiritual insight concerning the knowledge and love of Jesus Christ; understanding between people of the various cultures; and the strengthening of the total Christian witness.

Personnel for these groups are in principle recruited according to procedures mentioned previously in the preceding section.

Main program emphases of these organizations are:

- a) Youth and student work;
- b) Education;
- c) Neighborhood and family centers;
- d) Relief and social work;
- e) Bible study;
- f) Civic affairs and concerns.

The general attitude of the American personnel of these groups towards Japanese culture and religion may be said to reflect deep sympathy and understanding.

Conclusion

No attempt will be made to draw any conclusions from this historical analysis of the Christian missionary movement in Japan, Catholic and Protestant. But it is hoped that the material which has been presented will stimulate those who represent Christianity in Japan to draw their own conclusions as they look at themselves and their related churches and institutions as they really are, and ask themselves such questions as: What is Christianity's major task during the next century in Japan? How can those who live and work in His name cooperate together in sinking the roots of the Gospel deep enough in the soil of Japan so that neither typhoons from the East, nor violent storms from the West will uproot the tree of Christianity in Japan?

Seen in the perspective of the past strengths and weaknesses of Christianity in Japan, it is hoped that the articles that follow will provide us with a challenge and real sense of direction as we Christians—and the people of Japan—move into the next phase of Christianity in Japan, which begins in this Meiji Centennial Year of 1968.

PART II

CHAPTER 2

SPEAKING TO THE NEW ERA: RELIGIOUS AND INTELLECTUAL LEADERS LOOK AT CHRISTIANITY

1. *TWELVE SCHOLARS COMMENT ON CHRISTIANITY* *Collated by Joseph J. Spae*

In 1966, the Oriens Institute for Religious Research sponsored an inquiry into Japanese attitudes toward Christianity. The research team consisted of Professor Norihisa Suzuki, of St. Paul's Rikkyo University, and of Joseph J. Spae, of the Oriens Institute, and their associates. The results of their inquiry were serialized in *The Japan Missionary Bulletin* and later published in book form in two different versions, one in Japanese (Suzuki and Spae, *Nihonjin no Mita Kirisutokyo*—(Christianity Seen Through Japanese Eyes), and one in English (Spae, *Christianity Encounters Japan*), both published by the Oriens Institute, 1968.

Part of this inquiry consisted of interviews with twelve outstanding Japanese scholars, all of whom were non-Christians. An account of these interviews is presented here in reference to "the future of Christianity in Japan." Further details will be found in the above publications.

The following scholars were interviewed: Kazuo Kasahara (Tokyo University), Tomio Fujita (St. Paul's University), Chie Nakane (Tokyo University), Shigeyoshi Murakami (Tokyo Metropolitan University), Ichiro Hori (Tokyo University), Shigeki Nishihira (Institute of Statistical Mathematics), Toru Yasumoto (Hosei University), Keiichi Yanagawa (Tokyo Uni-

versity), Hajime Nakamura (Tokyo University), Yoshio Toda (Kokugakuin Daigaku), Eiho Kawahara (Waseda University), and Jiro Kamishima (St. Paul's University).

These scholars answered the following questions: 1) Have you had any contact with Christianity as yet? 2) How do you see the role of Christianity in Japan? 3) What to your mind is the cause of Christianity's slow progress in Japan? 4) How do you feel about Christianity's future in this country?

The outline below indicates something of the Japanese critique of Christianity, and of some responses which Christians shall want to adopt and foster. As is shown in the first column, the Japanese critique of Christianity seems to cluster around four main themes: emotions, ethics, culture, and religion. There follows, in the second column, a synthetic value judgment derived from an appraisal of one or several aspects of Christian life, corresponding to each of the four themes. The third column outlines certain aspects of these themes and value judgments which are most often the focus of criticism in Japan. Some remedial attitudes, suggested by our friendly critics, form some suggested responses which are mentioned in the fourth column.

The Japanese Critique and the Christian Response

	Theme	Value judgment	Aspect criticized	Response
1.	Emotions	affectedness	Christians, as people, are inhuman	naturalness
2.	Ethics	exclusiveness	Christians are too self-conscious	togetherness
3.	Culture	foreignness	Christianity is an alien system	acculturation
4.	Religion	transcendence	Christianity poses as an absolute religion	incarnation

To begin with, it is important to note that, seen through

Japanese eyes, Protestant-Catholic differences are abstruse, obnoxious, and hardly to the point. In fact, most Japanese refuse to take them seriously, and it is impossible, on the basis of the interviews (with some exceptions) to sort them out and "mail them to their respective addresses." Christians must "hang together."

These interviews also show that the Japanese criticism of Christianity is riddled with stereotypes which were in vogue half a century ago. The fact, however, that these stereotypes still linger in the popular—and scholarly—imagination of the Japanese people does not admit complacency. Hence, there now follows short quotations of what these scholars had to say, without commentary or identification.

1. "Christianity, I think, is nothing else but a place where people can shop free of charge for American and European culture. It serves the purpose of those who want to study foreign languages and mix with persons of the opposite sex. What Christianity should do is this: it should support people in their troubles and worries. Those who have been thus strengthened will naturally become ambassadors of the good news. The absence of Christian evangelism in this country (I always wished to know more about Christianity but I was never approached from the Christian side) points to the fact that Christians themselves are poor believers. This could hardly be otherwise, considering the utilitarian motives for which they converted."

2. "There is a church in my neighborhood. Until the building was completed, something was done to bring the people in. Once the building was up, those in charge seemed to be sitting on their hands. Priests and ministers with a salaryman mentality are a disaster to their faith. New converts are not easily absorbed, and beneath the externals of heavy-handed kindness often lurks a cold and double-faced in-group consciousness."

"Organizationally, a uniform and foreign system is imposed upon Japanese society from above, rather than permit-

ting it to grow from the local community as circumstances indicate. The result is that many Christians contentedly bask in the shadow of a big organization, while those who are dissatisfied with the prevailing lethargy leave their Church."

"The ecumenical movement is making progress. Yet the differences among the Churches, due to historical factors, need not disappear. Ecumenism, if it is imposed from above, could lead to a Church unity marked by bigotry and self-adulation."

3. "The situation of Christianity in this country would improve if Christians did away with their minority complex and washed off their 'Christian smell.' They could be of great service to society if they would undertake those works of charity for which only people imbued with a particular spirit of sacrifice can qualify."

4. "I find no trace in this country of the lively ferment which is agitating the Catholic Church in other countries. In the mind of many Japanese, here is a mystery: the real strength of Catholicism in this country, which it owes to international backing, is not reflected in the scale of its activities."

"As for Protestantism, it has attracted those who wanted to distance themselves from the traditional religious structures. Meanwhile things have changed, and a quantitative and qualitative Protestant progress is unlikely. This necessitates a renewed theology and a determined effort to meet the masses. Protestantism's traditional cultural role should be re-examined and re-asserted; it should be adapted to the needs of the times."

5. "The style of life of many Christians reflects a noble soul. But one misses in their social relations a certain human warmth and understanding, suppressed, it would seem, by their ethical fastidiousness and doctrinal severity. Perhaps this attitude points to the basic opposition between the Christian view of man as 'creature' and the Japanese view of man as 'being.' But whatever view one holds, we could all agree on what it takes to help our fellow men. And here is precisely the com-

mon ground on which Christianity can enter into a fruitful dialogue with Japan."

6. "The present state of Christian stagnation in this country can only be remedied when Christians do away with the self-imposed ghettoism of their city churches. Christianity should shake off its caste consciousness and its traditional mood of contradiction with which it traditionally faces the world. To this effect, the presence of non-Christians within the community of the elect is a constant necessity. Unfortunately, once the physical buildings are up, priests and ministers often lose much of their missionary ardor. They feel satisfied with a little group of like-minded devotees, who, for the sake of inner cohesion, draw a taut line between themselves and the outside world. Hence one wonders whether, in their innermost heart, they really care to admit outsiders and grow, and whether this is not the reason why the spiritual drifters who come to the cities stay away from the churches."

7. "Christian individualism has universal value, and I think that the ideological system from which it derives has a contribution to make to Japan. But that should not lead to the criticism that a Japanese Christian does no longer look like a Japanese, or to the identification of Christianity with Europe and America. I do not imply that foreigners are not good men. But I mean to say that, among Japanese Christians, there are some who look more foreign than foreigners."

8. "While I travelled in America and Europe and visited many churches, I always felt how little consideration was shown to the people gathered for the occasion. Christianity teaches that man stands strictly alone before God, a fact which explains the severity inherent in that religion. Yet, this should only entertain in man the feeling of loneliness, but it need not lead him to despair. Quite different from Christian religious happenings are Shinto *matsuri* which enwrap all participants in a common atmosphere of joy. I feel that you should give more thought to the correct religious expression of a healthy way of life in Christianity."

9. "I believe that Christianity has made little effort to adapt itself to the feelings of the Japanese and that it has not sufficiently studied those feelings. The Japanese 'prefer the roadless road' to a set of dogmas. With Natsume Soseki their expression is 'to model oneself on heaven and forsake attachment to the self.' They remember how centuries ago Basho and others advocated 'a natural peace of mind.' That is the kind of religious feeling in which the Japanese delight, a fact which Christianity has failed to grasp."

10. "As Kotaro Tanaka, a Catholic, writes, 'Japanese Christianity is not Christianity, it only smells of Christianity.' By this I mean that the Christian smell which pervades the works of authors of the Taisho era, which was a period of dogmatism, wafted over onto the intellectual milieu. . . . Times are now back to normal, and an irreligious mood prevails. To shake off its present lethargy, a reassessment of Christian missionary methods is absolutely necessary. This high mobility of today's society, among other things, calls for a new vision of man which it is for religion to communicate. . . . Church unity is a definite asset. The division of the Churches loses sight of the religious task ahead, and is a foolish thing. If Christianity had a correct grasp of the Japanese situation, it would overcome its divisions and units."

11. "The real Buddhism, to me, is the Buddhism of a Shinran and of a Dogen; the real Christianity is that of a Kanzo Uchimura. The problem facing Buddhism in Japan is whether it can produce a second and a third Shinran and Dogen. The problem of Christianity is whether it can bring forth another Uchimura."

12. "In the matter of Church unity, several formulas could be tried. It is evident, however, that the appearance of what might be called 'Christian New Religions,' many of them of questionable nature, is inviting misunderstanding about Christianity in general and that something should be done about them."

Of the twelve scholars who answered our questions, three

went to Sunday school, four attended *Mukyokai* (Christian "Non-church") meetings, several felt attracted to Christianity but, for a variety of reasons, none of them made the final step. All are hazy on the matter of ecumenism. In general it is clear that religion is not their main concern, but a side issue one discusses over a cup of tea.

More favorable things were said by these men about Christianity than our texts report. Seven of those interviewed mentioned Christianity's contribution to Japan's modernization. Education, social welfare, public morality, politics, socialism, agrarian reform, woman's emancipation, peace movements—in all these departments Christians have left their mark.

For all that, our interviewees told us repetitiously that Christianity is foreign, strange, on the margin of everyday life, gregarious, stubborn, cold, unappealing to the Japanese *kimochi* (feeling), dogmatic, sin-conscious and complex-ridden, authoritarian, conformist, sour, unnatural, uninteresting and, in short, absolutely in need of a radical shake-up.

The scholars interviewed did not—they could not—look at Christianity from the inside. They saw it, as best they could, with *their eyes*; they did not probe it with *their hearts*. Yet we listen gratefully to what they have to say because they serve us with an eloquent reminder of the ecumenical task we face.

2. A BUDDHIST PHILOSOPHER LOOKS AT THE FUTURE OF CHRISTIANITY

Keiji Nishitani

Like all other religions, Christianity seems to be involved in a crucial difficulty which originates in its own inner nature. That is to say that I think a question-mark looms greater and greater in regard to the fundamental concepts of Christianity, which include "faith," "revelation," "Jesus Christ," and "God," as well as with the fundamental mental attitudes of its followers. Therefore, I believe that the future of Christianity depends really on whether and how it can realize and afford an appropriate solution to its own inner problems, and whether or not it can within itself open up some new paths toward a decisive evolution which would bring about a new epoch in its history.

In order that I may not be misunderstood by what follows, I would like to distinguish between the two meanings of the word, "concept," which is mentioned above. On the one hand, "concept" simply indicates a universal "something;" on the other hand, "concept" refers to an idea, interpretation, or expression of that universal "something." Actually these two meanings cannot be separated as long as one takes a long-accepted conception of a universal "something" and the established interpretation of the expression of that "something" as *the* concept itself. But in case the necessity arises of searching out after some completely new interpretation of a universal idea, a universal "something," we are forced to distinguish between the two sides of the meaning.

At this point, I do not intend to maintain that the entities indicated by the above-mentioned concepts, i.e., "faith," "revelation," "Jesus Christ," and "God," have become problematic today. In my opinion, all of these concepts make up the indispensable components of religion in general. In other

words, concepts such as "faith" or "belief" in the religious sense, and the "Divine" as the object of belief, are in some form or another, basic elements in all religions, even in Buddhism, which is commonly thought to be atheistic. The same can be said of the concept of "revelation." Also, the figure of a man consecrated as an incarnation of the "Divine," as the "Savior," or as the so-called "God-man," is not a rarity in the society of religions. Thus I wish to state clearly that I do not think that such concepts have lost their validity. However, I do think that the traditional conceptions and interpretations of them and in connection with them, as well as man's traditional attitudes toward them, are today pressed by the necessity of a radical re-examination.

Let us take, for example, the concept of faith. Am I wrong in concluding that there has long prevailed in Christian tradition a firm conviction that a position of unwavering supremacy of faith can be ensured only by excluding all other standpoints from faith itself, especially that of knowledge? If this conclusion is valid, then one must conclude that the domain of faith has become like the court of a despotic monarch: open in the upward direction to the Absolute One, but closed in the downward direction to the common men, for whom it is really untouchable. Therefore the most serious question raised by this prohibitive character having been given to faith is that it has become contradictory to the freedom of thought, or rather, contradictory to the freedom which should be inherent in the act of thinking. There is no need to mention that the strife between faith and free thinking in European history is an old story. I believe that it was only when philosophy was emancipated from the domination of theology that the freedom of thinking was truly restored. But today the strife has ceased. Theology is on one side, and philosophy and the sciences are on the other: both are on two parallel tracks; each is going its way; both see the other as irrelevant, as if there were no mutual need of dialogue.

This present situation brings to light how complete a dis-

ruption has taken place within man's whole spirit, and if we take man seriously we must consider his spirit as a whole.

Therefore, it seems to me that one of the most important problems facing Christianity today is to look within itself and to seek for a new interpretation of the concept of faith, in which the standpoint of faith can be brought into a living encounter and integration with the process of free thinking so that man may be restored to a wholeness and spiritual maturity. In order to accomplish this, it would above all be necessary to re-establish the position of a faith which one holds as supreme upon a new foundation that somehow reflects a free openness to other standpoints.

In conclusion, may I mention some negative and positive contributions which Christianity has made in relation to the concepts of "faith" and "God." Since we have been discussing faith, let us take this first. As mentioned previously, Christianity's faith in an Absolute God has given the believer tremendous strength and power. But at the same time, it has made him extremely intolerant toward standpoints which are different than his, and has made Christianity seem to be an "exclusive" religion.

Secondly, in regard to the concept of God, a distinct negative contribution of Christianity has been the over-personalization and consequently the anthropomorphism of God. This has resulted in the negation of the ontological quality of God as the Ultimate Being. But on the positive side, it must be admitted that in Japan, Christianity has given the concept of "*kami*" a new dimension, that of God as a personal "I-ness" which overcomes the primitive mythological and anthropomorphic concepts. Nevertheless, this positive contribution raises still further questions of a negative nature. For example, within the realm of both traditional Oriental and Greek philosophical thinking, as well as some current trends in Western philosophy, the concept of a "personal" God itself is very ambiguous, i.e., is God personal, is God a personal Being? Does not the concept of a personal God indicate particularities

which may be contrary to universal qualities of the Ultimate Being?

To me, the ultimate challenge to Christianity is the degree to which it can be tolerant of other philosophical and religious standpoints and recognize a Universal God, the Ultimate Being of all beings. Unless the Christian God is universal, He is only one god among many gods.

I must admit that I am greatly encouraged by what is going on now within some parts of Christendom in terms of meeting this challenge. I think of such theologians as the late Paul Tillich, the late Dietrich Bonhoeffer, John Robinson, and some of the so-called "Death of God" theologians who are trying to break down the walls which Christianity has built up between itself and the rest of the world: walls of intolerance; walls of exclusiveness; walls of over-emphasis on the particularistic nature and personalization of God and walls that tend to imprison a Divine "I-Thou" relationship which is supposed to be for all men.

3. MY VIEW OF CHRISTIANITY

Nikkyo Niwano

Let me say immediately that I cannot do justice to Christianity by interpreting it in my own light because I have only a superficial knowledge of its nature.

Whenever an individual belonging to a religious organization makes a statement of dubious quality about another organization, this leads the public to question the soundness of the religion to which that individual belongs. This fact puts a particular responsibility upon religious leaders who in some way bear the burden of their followers, and should set the pace for them in righteous living. Yet, it is equally true that words and deeds of a single outstanding Christian or Buddhist may bring praise to the whole of Christianity or of Buddhism.

As for me, my acquaintance with many outstanding Christians has made me hold Christianity in high esteem. Another cause of my esteem for Christianity is the result of my having been invited to the Second Vatican Council as a special guest. Thus I was able to see with my own eyes how Catholicism has dared to shatter its age-old exclusiveness and engage itself with other religions in a common front for the welfare of all people on earth. That the Vatican permitted a non-Christian to attend its highest council is proof and symbol of the fact that all religions are finding through mutual cooperation a way open towards world peace and the happiness of mankind.

The words which I heard from the Pope's lips, "Christians pray for Buddhists and Buddhists pray for Christians," remain imprinted upon my mind, and they echo an ideal which I have cherished for many years: the cooperation between the religions of the world.

There Is But One Truth

In the past, my religious beliefs have been criticized as non-committal and fence-straddling. As a religious leader I have been criticized for lacking in firm conviction because I have quoted not only passages from Sakyamuni's sutras, but because I have also culled sayings from St. Nichiren, Dogen, Honen and Shinran, and have used them in my sermons.

The basis of my belief is the *Lotus Sutra*. The chapter on "Tactfulness" in the *Lotus Sutra* has this passage:

In the Buddha-lands of the universe,
there is only the One-Vehicle Law;
Neither a second, nor a third,
except the tactful teachings of the Buddha.
But by provisional expressions
he has led all living creatures
revealing the Buddha-Wisdom.

In all the world there is but One Truth. There may be numerous teachings to enlighten the byways, but the ultimate wisdom of Buddha is One. Numerous teachings have been propounded because of the individuality of environment and intelligence, and to conform to the trends of the time in order to reveal the wisdom of the enlightenment of Sakyamuni.

I have inferred from this that all religions, though different in rites, rituals and forms of worship, must be One in their basic truth.

Some of the Buddhist doctrines are sometimes simply stated in the Bible and some of the Christian doctrines are most easily explained by Buddhism. To those whose lives are dedicated to the saving of people from suffering, what matters most is not the religion by which people are saved. I recall what Dr. Arnold J. Toynbee, the great living historian, wrote in a letter which he addressed to me:

"Like you, I believe that the great historic religions and philosophies all declare the same truth and give the same advice and help. The truth is that every human being is, by nature, self-centered and that this self-centeredness is disastrous for himself and for his fellow human beings. The advice is: Overcome your self-centeredness; transfer your devotion from yourself to the universe of which you are a part. . . ."

We religionists have only One Truth, but when one considers his own as the only Way to Truth, he falls into bigotry and dogmatism. He who wakes up to his divinity as a human being must also recognize the divinity of human beings in others.

This is the Time for Religious Cooperation

The "Great Dialogue," the mutual discussion which is being held among different religions in order to better understand each other, is paving the way to religious cooperation and is impeding the spread of bigotry and of aggressiveness. This new trend of our time is not a casual event; it is a real demand of our time. The usefulness of religion consists in bringing happiness to mankind, not in modes of worship, ritual, doctrine, nor in the way these things are preached. Religion is for the people, and not people for religion. A religion which holds that people are for religion will become extinct, while leaders who propound religion for the people will be honored.

The improvement of transportation and communication makes the world become smaller. People of one nation cannot isolate themselves from influences coming from other nations. The reality of this time in history binds all people on earth together into one human family.

If we vainly hope for blessings to ourselves while closing our eyes to the suffering of others, we shall never achieve

what we hope for. Religion will be a stumbling block to progress if any one religion seeks its own welfare to the exclusion of the others.

The world is harassed by human degeneration through mechanization and false hopes for happiness raised by science. The world is losing interest in spiritual values because of internecine religious campaigns.

The peoples of the world must open their eyes, since mutual happiness and prosperity will be gained only by mutual understanding and cooperation. The beginnings of such an understanding have been initiated in the ecumenical movement and in the attitude of the Vatican Council; but its implementation is still a matter of the future. There are still religious organizations in the world which refuse to extend their hand for the good of all.

Japan is known as a land of syncretistic religions. Pure Christianity may find it difficult to propagate. But this very fact may be seen as a challenge to Christianity to revitalize itself. I should like to state my conviction that Christianity in Japan, in the sense that it identifies itself as a Christianity for a new human race, should qualify itself as a pilot and a pioneer.

Christianity in Japan is entering into a new period of its activities. I for one, from the heart, pray that it may succeed, grow and prosper.

PART II

CHAPTER 3

SPEAKING TO THE NEW ERA: CHRISTIANS EXAMINE THE FUTURE

1. *CHRISTIANITY AND NATIONALISM*

Delmer M. Brown

The history of Christianity in Japan during the last one hundred years raises a number of difficult questions about the response of Japanese people to the Christian message. But thoughtful Christian workers are consistently raising these two: (1) why, in spite of the efforts of thousands of dedicated Christian missionaries, do less than one percent of the Japanese identify themselves as Christians? And (2) why, in the recent upsurge of religious movements in Japan, has Christianity not made a comparable advance?

The most serious considerations of the first question have been written down by that great missionary-scholar, Dr. D. C. Holtom. Because his studies were based on the theory that the spread of Christianity was impeded by Shinto-rooted feelings of nationalism, one is forced to ask whether nationalism is still the main barrier to the spread of the Christian faith. Consequently this paper will take up, first, the current relevance of nationalism to the above two questions and then discuss briefly two additional points that seem to be important: that is, the difficulty caused by the character of Japanese society, and the disadvantages of the "intellectual" nature of Christianity in Japan.

In these prosperous times, when Japan does not feel itself

seriously threatened by foreign enemies, her people are showing a remarkably deep and widespread interest in any and all techniques, ideas, and movements that come from the outside world. Even the casual visitor is amazed to find how well informed most people in Japan are about recent developments in other countries—whether in commerce and industry, philosophy and learning, art and entertainment, or food and clothing. Even Christian philosophy, Christian history, and Christian worship are subjects of study and debate in many circles. Christmas is celebrated by almost everyone. Nevertheless, the acceptance of Christian teachings has not become a popular movement. Some observers attribute this lack of popular enthusiasm to a secular mood engendered by economic prosperity. But since the country is experiencing one of the most significant religious movements in history, this argument is not very convincing. Thus we are forced to consider, once more, the theory and views presented by Dr. Holtom.

Anyone familiar with the emotionalism and fanaticism of pre-World War II feelings about the Japanese nation is tempted to conclude that nationalism no longer exists in Japan. But if we think of nationalism as essentially an attachment to, or identification, with the nation, we have to admit that the phenomenon—although now expressed in calm and rational ways—is still an important ingredient of the intellectual and cultural life of the Japanese people. The Christian missionary is no longer confronted with emotional outbursts of resentment and hatred, but he soon realizes that Japanese symbols, Japanese traditions, and Japanese values are powerful forces that must be faced when attempting to gain conversions to a faith that, in the minds of the people he approaches, is not really Japanese.

Since the Emperor is no longer the focal point of government-sponsored education and propaganda, the head of a great State-supported shrine system, or the Constitutional source of political authority, both Japanese and Western writers are inclined to conclude that the Emperor institution is now no

more than a historical oddity. But it still retains tremendous symbolic power. Few Japanese are unaffected by the historic fact that the Emperor—in an “unbroken line of descent” from prehistoric ancestors—has stood at the top of the Japanese state structure ever since it came into existence more than 1500 years ago. Most people in Japan are not unaware that all major political movements throughout history have revolved about, and under, the Imperial throne, and that much of the religious and cultural life of the country has emphasized the uniqueness and glory of the Imperial throne. Understandably, feelings of special attachment to the throne—feelings generated and repeatedly recharged by the depth and strength of the Imperial tradition—have not been completely eliminated by the cessation of educational and propaganda efforts to strengthen loyalty to the Emperor, or by legal measures that have relegated the Emperor to a position of symbolic headship. Several students and scholars have attempted to explain the widespread interest in the activities of the Imperial family as idle curiosity, and to devalue popular participation in the festivals of national shrines as holiday activity without emotional content. But it is difficult to escape the conclusion that the Emperor represents, for vast numbers of persons, all that is lasting, true, and unique about Japan. Although such feelings are not often concretely expressed, and therefore cannot be easily measured, to the extent that they do affect the thoughts and beliefs of people they must surely impede the acceptance of belief in one universal God that stands above all symbols, values, and traditions which have meaning only for the people of one nation.

While much more could and should be said about the difficulties a Japanese person would logically have, even today, in squaring Christian conversion with emotional involvement in particularistic symbols and values that are uniquely Japanese, I would like to move on to a brief discussion of another condition that has complicated, and still complicates, the missionary endeavor: the importance of what Professor Hajime

Nakamura calls the "limited social nexus." Foreign visitors have long sensed the importance of group life in Japan, but recently a number of Japanese social scientists have made analyses that help us to see, far more clearly, that Japanese are affected, more deeply than people in most other countries, by involvement in a particular, clearly defined, limited social group. Such involvement not only requires commitment to the values and goals of that particular group, but sets a very high premium on group acceptance and group approval.

Beginning with the assumption that groups may be organized around persons who play some common social role, or around those brought together by common circumstances, Professor Chie Nakane develops the thesis that circumstances, not the qualifications or roles of individuals, constitute the most important force for group formation and operation in Japanese society. She points out, for example, that an employee of a company is far more likely to identify himself as a member of that company than to say that he is an engineer or a manager. The emphasis upon group affiliation, rather than upon the individual role, is further revealed, she says, in the use of the word *uchi* (my house) which refers to the group to which one has a primary attachment: the factory, bank, school, union, or place where one makes a living. Even the word *kaisha* seems to mean much more than a "company," since it signifies not only a corporate enterprise, but a community which is all-important to the individuals in it.

The *ie* (house) is, however, the archetype of the solid, "ingroup" structure of Japanese society. Although Westerners are inclined to think of an *ie* as a family household made up of persons related to each other by blood ties, the sociologists remind us—as is shown by the adoption practices and by the way relatives are treated who leave the *ie*—that this group is primarily a "managing body" where relationships between members of the *ie* are valued above blood ties. Not only are persons without blood connections brought into an *ie* by marriage, but clerks and servants are also treated as members of

the *ie*. The placing of *ie* above kinship helps to explain why the Japanese can still take pride in "direct" Imperial descent from prehistoric ancestors, even though the Imperial family line has a number of adoptive links. In short, the circumstances of management and location—circumstances of concrete and pressing importance to each person in the group—has long been the main force for moulding people into a solid group that absorbs a very large portion of their energies, concerns, and loyalties.

But group solidarity is due also to an age-old stress on the importance of hierarchy, a type of relationship in which one's dealings with his superiors and inferiors are more important than those with equals. And since it appears that there are no true equals within the primary group, the emphasis upon hierarchy makes the group even more important. The up-and-down relationships—called "vertical" relationships by Professor Nakane—have deep historical roots. Feudalism and Confucianism have certainly added strength to their growth, but the effect of the Meiji civil code, the special conditions of rapid industrialization, and the pre-war propaganda about one's proper place in the "State family" should not be overlooked. In spite of post-war legal reforms which were in conformity with the principle of social equality, the preoccupation with rank is still of overwhelming importance. In fact, it has been argued that the hiring and firing practices of modern industries have not only preserved, but possibly increased, the importance of rank. As a result of such practices and emphases, Professor Ezra Vogel sees special significance in references to Japan's "salary-man" as a modern *samurai*. Even labor unions and political parties seem to have done little to weaken those "vertical" ties that bind a person to his group.

Social scientists, in various fields, are studying the way group solidarity affects different areas of Japanese life. Professor Nakamura, in his thoughtful book on *Ways of Thinking of Eastern Peoples*, demonstrates that the phenomenon forced the Japanese to make and preserve fundamental revisions in

Buddhist, Confucian, and Taoist thought. Professor Herbert Passin has shown how group identity, and preoccupations with status, complicates the problems of a Japanese student who undertakes to study in a foreign country. Historians outside of Japan see the tendency of Japanese historians to isolate themselves in particular *gakubatsu* (academic cliques) as a product of their strong identification with a particular university. Political scientists give special attention to the power of group solidarity and hierarchal relationships when taking up such problems as party structure and decision-making. Consequently, it should not come as a surprise to us when a missionary-sociologist comes to produce (if he has not already done so) a well-documented study of the way Japanese tend to shy away from conversion to Christianity—even though personally desirous of taking such a step—because of the requirements of group identity and group approval. I am told that even if a Japanese develops the courage to make the break, he often lacks the strength to continue facing the coolness of superiors and inferiors in his primary group—whether it be family, village, school or company. It is undoubtedly because of an appreciation of such realities in Japanese social life that has led most of Japan's new religions to be careful to involve their members in some group activity.

A third barrier to the development of Christianity as a mass-based religion was succinctly identified recently by Professor Otis Cary, who says that Christianity is too intellectual. The comment not only carries implications about the nature of the new religious movements, but points to the rather special character of Christianity in Japan. The first important Christian advances after the Meiji Restoration were made by "bands" of *samurai* intellectuals who lived and worked in large urban areas. From that day to this, Christians have been congregated principally in big cities and have been persons who were, for the most part, "intellectuals." Furthermore, the Christian movement has been closely con-

nected with the building and operation of schools. Many of the great Japanese Christians have been well-educated men who wrote books. Even Dr. Toyohiko Kagawa, who made a strenuous effort to generate a popular Christian movement, delivered some sermons that were so filled with learning and erudition that the common man found them difficult to understand. Many scholars are inclined to feel that nothing in the history and character of Christianity in Japan has equipped it to compete with movements whose special appeal has been made, essentially, in terms of the *this-worldly* fears, hopes, and needs of people who are alienated, lonely, and sick.

To summarize, Christian missionaries continue to find it difficult to generate a truly popular Christian movement. If they are to remain true to some of the most fundamental teachings of Christ, they cannot compromise with certain powerful requirements of Japanese life. Christianity is essentially a universal religion, whereas Japanese nationalism and the Japanese social structure draw the hearts and minds of Japanese people to that which is Japanese and that which helps them to solve the problems of group acceptance and group approval. Christianity is directed primarily to the human individual, and it has a message of spiritual salvation that attempts to raise the individual above that which is immediate and material. Finally, Christianity in Japan has its foundations and its strength among those who esteem rational thought and learning, while huge numbers of people apparently can be reached only by an emotional appeal. And yet the ideal of Christian love forces all Christians to be deeply disturbed by those human needs and frustrations that have allowed the new religions to accumulate such numerical strength. So the problem of joining Christian teachings with the realities of Japanese life leaves the missionary with tremendous problems. If his goal is to generate a truly popular Christian movement, it would seem that he must support changes which would: (1) give Christian

activity a predominantly Japanese flavor; (2) involve Christian worship with group activity that would assure the believer group participation and group approval; and (3) give the Christian message an immediate, emotional appeal. But can a Christian worker favor such changes and be true to the teachings of Christ?

2. THE CHURCHES' NEW CONCERN WITH THE SCIENTIFIC REVOLUTION

Kazuo P. Miyake

One hundred years have passed since Japan ended her 300 year policy of closure and isolation and launched the new Meiji Era. Probably the most significant events during these hundred years were Japan's absorption of Western civilization and her transformation into a modern nation. This article is concerned with two important aspects of these events: namely, Japan's acceptance of Christianity, and the establishment of modern scientific technology in Japan.

In terms of general usage, the term, "scientific revolution" may be used in the following two senses: first, it refers to a unique incident in world history which took place in Western civilization during the course of the past several centuries, i.e., the construction of modern science; secondly, it refers to the rapid progress of scientific technology during recent times, particularly as symbolized by the development of atomic energy and Sputnik. It goes without saying that the rapid progress of scientific technology is causing rather drastic changes in contemporary society.

The major focus of this article is on the second sense in which the term "scientific revolution" is understood: the rapid progress of scientific technology during recent times. However, since this issue of the *Yearbook* commemorates the hundred year anniversary of the beginning of the Meiji Era, naturally the discussion should start with how Japan accepted the modern science that originated in Europe.

As a first step in this discussion, the question must be raised as to what kind of philosophy of nature the Japanese had before the Meiji Era, and what relationship this philosophy had to the acceptance of modern science.

As has been previously pointed out by many others,

Oriental people, including the Japanese, have tended not to consider nature as a contrasting object to be controlled and transformed by man himself.¹ Rather, their mental attitude has been that of trying to unify the self with nature, and by so doing to approach the essentials of nature. Therefore, the feeling of Japanese people towards nature has been sympathetic rather than aggressive. Thus, while on the one hand this feeling of sympathy towards nature has had a beneficial effect on the development of the traditional arts and literature in Japan, on the other hand, this view has prevented the establishment of natural science along the lines which were followed by the Western world. But, in the process of Japan's accepting of modern science, the Japanese view of nature as such is disappearing. Nevertheless the Japanese view of nature still remains in the Japanese way of thinking as an essential part of their spiritual foundations and structure. It should be noted, in passing, that since it is open to question as to whether Western culture should have a monopoly on worldwide popularity, it is important that the Japanese view of nature should be evaluated on the basis of its positive as well as its negative aspects.

Despite the Japanese view of nature as mentioned above, the rapid development of scientific technology in Japan's post-Meiji Restoration period was truly remarkable. There were three main reasons for this phenomenon. First of all, the Meiji Government—in pursuit of a policy of national enrichment and the strengthening of military power—strongly pushed the whole process of scientific development. Secondly, it must be pointed out that the 300 year period of closure and isolation from Western arts and sciences was uniquely preparing Japan for the acceptance of such advanced scientific technology as was being developed in the West. As is well known, Japan, throughout her history, has imported

1. For example, M. Sumiya: "Japanese Traditional View of Nature and Christian Attitude," *The University Christian*, Vol. 19, p. 2, 1964.

knowledge and techniques, mainly from China. Then, after a period of digestion, Japan has created her own unique culture. For example, Japanese interpretations have contributed toward significant developments in such areas as mathematics, pharmacology, and calendar-making. Unfortunately, however, because of the historical and social isolation and restrictions which extended over three centuries, it was not possible for Japan to transfer these accomplishments to modern science and technology. Thus it can be said that Japan's true foundation for the acceptance of Western science, which is the strict attitude of cultivating and training the self in the methods of study and the pursuit of absolute truth, came as a result of the digestion of the Confucianism of China. Thirdly, the Japanese seem to have the capacity to readily accept things which are modern and better than their own. This is a strong point of the Japanese character, but also it is a weakness. The weak point is that there has been the tendency to treat science and technology as isolated from the spirit and ideology behind them. For example, in the process of importing science and technology after the re-opening of the country during the Meiji period, the idea which prevailed in Japanese society was "*wakon yosai*" (Japanese spirit, Western skills). In other words, the Japanese recognized the efficiency of Western science and technology, and realized the need to accept these; however, Christianity, which had been the spiritual foundation of science and technology in the Western world, was not particularly considered as necessary for Japan. This trend still exists in Japanese society, and is one reason that "natural scientism" (*shizenkagaku-shugi*), which may be explained as the attempt to be completely objective in science by the separation of human factors from scientific truth, is supported by the natural scientists in Japan.

Turning now to a brief look at Christianity in Japan, we remember that more than 400 years have passed since Catholicism was introduced, and 100 years since Protestant

Christianity first began its missionary work in Japan. As is well known, the number of Christians remains rather stable, not increasing beyond a certain level, and Christianity seems to have won acceptance only among middle and upper-middle class people, most of whom are quite well-educated. This problem is not the major concern of the current article since it is discussed by others in this *Yearbook*. At any rate, it is a recognized fact that the churches in Japan have always represented a very small minority in Japanese society. This situation has meant that the Christian community has been very busily occupied in missionary work and in the formation of churches, which has prevented it from assuming much responsibility towards the general development of Japanese culture. Thus considering these circumstances in which Christianity has found itself, it may not be hard to understand why it has been difficult for the Christian community in Japan to devote itself very much to pursuing the meaning of the scientific revolution in modern society and to keeping up with the rapid development of science and technology.

Fortunately, however, in recent years, the situation has gradually improved. Some of the interdenominational Protestant university Christian movements, and Catholic intellectuals and student organizations, such as the Christian Scholars Association in Japan, and the Catholic Graduates Association in Japan, are trying to face up to these problems. In the hope that the situation will continue to improve, the author would suggest that the Christian community, especially its leaders and the intellectuals in its midst, enlarge the areas of debate and discussion concerning the relevance and role of Christianity in the scientific revolution. Perhaps the following points of summary and emphasis will be helpful in this regard.

It should be remembered that in the past, discussions concerning the relationship between science and technology and the Christian faith have exhibited two characteristics:

1. On the one hand, science and technology have been

accepted by the Japanese on the pragmatic basis of being "effective" and scholastically strict; but on the other hand, Christianity has hardly been taken seriously and has not been accepted because of its identification as a "foreign" religion. This situation has been disheartening indeed. But on the other hand the "foreign" and "minority" status of Christianity has resulted in what might be called a self-defense mechanism which has produced among some individual Christian scientists a way of thinking that Christian faith and science are not inconsistent, and that actually, the progress of scientific knowledge proves that faith and science are, in fact transmittable through man, who in the Christian faith achieves a new image. Thus, discussions on the relation between science and religion must necessarily be based on human life and experience. Up to the present, such discussions in the Japanese Christian community have been rather exclusively on a personal level. Therefore, as we face the future it is imperative that the Japanese Christian community grapple with the science and religion issue on more than a personal level so that some kind of unified opinion within the Christian community can be developed which will contribute to a responsible confrontation with the "natural scientism" trend referred to above.

2. This leads us to the second characteristic of past discussions that have dealt with the relationship between science and technology and the Christian faith, namely, the tendency of the churches and Christian leaders to over-emphasize the negative aspects of science and technology. It is therefore necessary to correct this attitude and to assume a stance of positively evaluating science and technology. In this regard, note should be made of the fact that among the Japanese, including some Christians, certain aspects of their culture and experience are contributing both positively and negatively to the future of science and technology in Japan. On the positive side, the traditional Japanese way of looking at the world, that is, as based on the harmony of

nature and man, has enabled them to maintain a very critical attitude towards dehumanization, and the isolation of the individual within the mass society, which have tended to be by-products of the development of modern science and technology. Also, on the negative side, which has some positive aspects, it should be remembered that because the Japanese are the only people in the world who have experienced the full effects of the atomic bomb, they have tended to "over-react" against the use of nuclear energy as a tool of warfare. The overwhelming sentiment of the Japanese people is well illustrated by the term, "*nuclear-alergy*." In other words, Japanese people, while recognizing that nuclear energy must occupy a very important role in the solving of the world's needs for energy, are highly sensitive and suspicious in regard to the peaceful use of nuclear energy. Certainly this attitude can be positively used in the pursuit of world peace. At any rate, what the Japanese people must realize is that modern science and technology are so closely and tightly fused with human society that the existence and progress of modern science and technology simply cannot be denied.

Therefore, as is evident from the presentation thus far, this writer is in solid agreement with the British authors Snow² and Coulson³ that modern science and technology must be evaluated positively, and that modern science and technology must be harnessed in helping to solve the problems that now confront modern man. It should be recognized that discussions along these lines in Japan are not yet active, especially above the personal and individual level. Snow and Coulson demand the application of science and technology to the problems of the population explosion, food production, and to the further development of energy. These are, of course, urgent problems for Japan, which only has a small

2. C. P. Snow: *The Two Cultures and A Second Look*, 1964.

3. C. A. Coulson: *Science, Technology and the Christian*, 1960.

amount of land and lacks natural resources, and they command the attention of the whole scientific community, especially those who are Christian.

With her rapid progress in science and technology, Japan seems to have joined the ranks of the advanced countries of the world, and probably is the only nation in Asia which has succeeded in accomplishing this. Therefore Japan does have a responsibility to assist the developing nations through the means of science and technology.

Therefore the churches and the Christian Movement in Japan, in light of the past and present situations, are challenged to keep a healthy dialogue and contact going with science and technology to help assure that they are always seen in the context of a realistic understanding of humanity and directed toward the benefit of man and not his destruction.

3. *RAPID URBANIZATION AND CHRISTIAN RESPONSIBILITY*

Kentaro Shiozuki

Introduction

Urbanization usually follows industrialization; therefore rapid urbanization in Japan is taking place in the context of equally rapid industrial expansion. During the past forty years the percentage of the total population living in city areas containing more than 20,000 inhabitants has climbed as follows: 1920—25%; 1930—33%; 1940—41%; 1950—54%; and 1960—67%. Also, the degree of concentration of the population in the large cities is very high, to the point that today about a quarter of the total population lives in the large urban areas, and it is said that by the end of the century, the large urban areas will contain more than 90% of Japan's population.

The one important measure of the degree of industrial development in a given nation is the rate of labour distribution among the primary, secondary and third industries of that nation. A comparative look at the percentage of the labour distribution in 1920 and 1960 is as follows:

	1920	1960
Primary industries	53.6%	32.8%
Secondary industries	20.7%	29.1%
Third industries	23.8%	38.0%

Thus the past scale and pace of urbanization in this country is notable, but recent developments are even more impressive. For example, in 1967, the growth rate of Japan's national production was 19.4% over the previous year; the proportion of the agricultural workers to the total labour

force has become less than 20%, is expected to be 14.0% by 1975, and only 8.6% by 1985. A continual high rate of economic growth is expected during the next several decades. In fact, many economists foresee that in the course of the next twenty years or so, the GNP per capita of this nation may come close to that of the United States today. Thus, rapid industrialization and economic expansion has meant an intensive urban concentration, and the acceleration of this trend is expected during the years that lie ahead.

Urbanization Towards a Post-industrial Society

However, the most important point that should be borne in mind, especially in regard to our Christian responsibility, is the fact that this rapid urbanization, together with a rapid increase of national income and the fast development of mass education, is creating a socio-cultural matrix of a new social revolution. It must be expected that this revolution will change the present industrial structure and what we know today as an advanced industrial society into a post-industrial society. This is because the strong urban concentrations provide a continuous sensitivity to novelty and innovation in customs, styles and technology, and create a widespread communication network which allows for the rapid diffusion of new ideas.

Professor Daniel Bell of Columbia University sees three sociological criteria which are necessary conditions for facilitating the rapid social development from the industrial to the post-industrial society. These criteria are: 1) strong urban concentrations of populations; 2) a comprehensive and effective system of mass education; and, 3) a status system which provides high prestige and pecuniary rewards for scientific and technologically-oriented work. He thinks that these three criteria are eminently present in the United States and in Japan.

Some Japanese futurologists predict that in the next ten

years or so, Japan will continue the pattern of increasing industrialization tempo, with escalating productivity. But the important thing to note during the transitory period of the next twenty years—from an advanced industrial society to a post-industrial society—is that intellectual technology will tend to become more and more important, as the popularization of electronic devices continue, and as the information and advertising revolution rolls on. This point is emphasized by Professor Bell, who tells us that a post-industrial society is characterized by two distinguishing marks: first, the majority of its population will no longer be concerned with agriculture or with manufacturing, but with the service industries, such as trade, finance, transport, health, recreation, research, teaching, government administration, etc.; secondly, because there will be such a sharp growth in professional and technical jobs, the post-industrial society will revolve more and more around expert knowledge, all of which will give rise to new social relationships and structures that take on political significance. For example, Tokyo, the capital city, now with more than eleven million inhabitants, used to be called a gigantic village, or a conglomeration of villages, with no single central area, and with no definite effective city planning to cope with the rapid population increase. However at the present time it is undergoing radical reorganization in most aspects of its life. It has almost been transformed from a great “town” into a great “technopolis,” to use Harvey Cox’s famous term. This reorganization of Tokyo, of course, involves much more than this one huge city; the great metropolitan plan covers almost the entire area of the Kanto plain, extending outward from central Tokyo in a 100 kilometer radius, which includes a total population of about 25 million people. Thus the massive Tokyo metropolitan area embraces nearly one quarter of the total national population and involves about 100 suburban cities in seven adjoining and nearby prefectures.

No imagination is needed to realize what a vast amount of

funds and political reorganization is required in this process of transformation which is taking place. But the end is far from sight, because this Tokyo "technopolis" will gradually become a part of a larger Tokaido "megalopolis" which will include 70% of the total national population along a 600 kilometer corridor linking the nation's six largest cities: Tokyo, Yokohama, Nagoya, Kyoto, Osaka, and Kobe.

As far as the rest of Japan is concerned, it is expected that it will develop around several regional city centers that will, by means of the fast and modern transportation, mass communication, and rapidly growing computerized administrative systems, eventually be incorporated into one giant network of communications, production, consumption, and information.

In economic terms all of this is expected to bring about an equalization and standardization of family income level and style of living. For example, although the present per capita income of Tokyo is about 1.8 times higher than the national average, it is expected that by 1985 this will be reduced to approximately 1.5 times.

Certainly there is no questioning the fact that city, urban, and regional planning occupies the center of the nation's development plans during the decades that lie ahead.

Christian Responsibility

Whatever our responsibility towards this situation may be, it must begin with a full understanding of the nature and the scope of the radical social transformation which has been all too inadequately described above. The point is that until recent years, we have been accustomed to evaluate the degree or extent of "modernization" of this country by comparing it with the developmental status of various western countries. But, now that Japan's Gross National Product (GNP) has risen to the point where it ranks just below that of the two giant nations of the world—the United States and the Soviet

Union—and as we see the implications of our very rapid industrialization and urbanization, as mentioned above, we realize that the course of our future development demands a great deal of creative thinking and imagination on our part. Such thinking and imagination must reflect the many distinctive factors, both negative and positive, in the history and culture of this country rather than simply the experience of Western countries.

One of the most important factors in determining the direction in which our nation will move is that of social planning, which has, of course, many ramifications. On the economic side, we realize that the radical transformation of urban society will only be possible when national and local budgetary provisions become available. In fact, it is estimated that in the next 20 years, about 500 billion dollars (U.S.) in public and private funds, are expected to be invested in the greater Tokyo region for housing, highways, rapid transportation systems, schools, factories, etc. Such projects will certainly affect the lives of millions of people. Thus another important ramification of social planning in that of the actual administration of policies, funds, and people. Whoever holds power will have awesome responsibilities in making decisions as to how funds are to be spent, how power is to be exercised, and how priorities are to be worked out, especially in light of the fact that every development plan inevitably creates new social victims. Therefore it is encouraging to note that an increasing number of intellectuals, such as economists, sociologists, scientists, technologists, and members of various research institutes are now being mobilized to help shape the future plans for urban expansion and renewal. It goes without saying that the heart of social planning is the human factor, which is directly related to the crucial area of value judgements and moral decisions. Therefore, among those who are engaged in this vast urban planning there is a growing awareness and realization of the necessity to include religious leaders in the various com-

missions which are being formed to advise government officials concerning long-range urban planning. There seems to be a general consensus among the urban planners that whatever policies and plans as are adopted will have broad and deep consequences upon human life, and that it is therefore impossible to plan simply on an empirical basis. Certainly in working out the goals of urban planning, some general agreement is required about the meaning of such values and concepts such as life and happiness.

In terms of the specific role of Christians in this whole area of urban planning, it is heartening that there are a number of Christians already active in these planning commissions. However, in addition to the direct role of such Christians, theologians and ministers should be encouraged to engage in a meaningful dialogue with those who are involved in urban planning concerning the humanizing and dehumanizing factors inherent in rapid social change, and to learn as much as possible from the insights of the urban planners.

In short, can it not be stated that the Christian responsibility towards this new situation is two-fold: 1) to be directly or indirectly involved in the shaping of the new society by sharing basic insights as to human nature and its destiny, processes of dehumanization, etc.; 2) showing concrete concern for those people who become the victims of the social reorganization processes.

Christian Participation in Shaping a New Society

As was mentioned earlier, the major leadership in the coming post-industrial society will be in the hands of the intellectuals, just as the leadership of the present industrial society is now in the hands of the businessmen and entrepreneurs. However, it seems very clear that the social responsibility of the leaders of the post-industrial society will

be even greater than the responsibility which the industrial leaders presently hold. Therefore, Christian participation in shaping the future must include a new sense of "mission" to the intellectuals and to the "technocrats." Not only so, but since the post-industrial society will have fresh political meaning, in the sense that people will be responsible for building up a new "*polis*," the individual Christian must be provided with a clear theological basis on which he can responsibly participate in politics at every level.

The point is that the churches can no longer be content with their Sunday morning ministrations to their predominantly white-collar middle class urban congregations. Some fresh new approaches are required. For example, it is suggested that an *ecumenical urban study center* be established in connection with one or two Christian universities. The purpose of this center would be to promote interdisciplinary approaches to the various aspects of the newly emerging urban life. The creation of several core groups of Christian intellectuals who are active in various fields of study, research, and practice, to develop and discover new ideas, both for society as a whole and for the Christian community, will be very meaningful.

The *industrial mission* is still young in our overall urban ministry, but must be radically reviewed in the context of the structural changes in industry itself. In 1985, it is expected that the proportion of blue-collar workers in Tokyo will be 25%, as compared to 40% in 1965. But not only are industrial workers as we know them today expected to decrease, but the types of the actual production work in which they will be engaged will probably be very similar to that done by white-collar workers.

In addition to these suggestions, we must all be aware of the emergence of many new kinds of service, information, and other industries which, in addition to the great changes expected in existing structures, will—in terms of numbers of workers involved, kind of work to be performed, etc.—form

the nucleus of a massive post-industrial complex. Certainly the meaning of work and leisure is affirming great importance for both individuals and society as a whole.

*Concrete Manifestations of Christian
Concern for Victims of the
Social Reorganization Process*

Needless to say, this process of massive urbanization causes various kinds of painful experiences for the entire population. In the first place, the whole urbanization process contains a built-in element of dehumanization, as many people are forced to leave their homes or familiar jobs for new and unfamiliar jobs in the newly urbanized areas which constitute the "technopolis" or future "megapolis." The churches must help these people to turn these painful departures from the familiar past into a promise for the future. In this sense, the Japanese churches will continue to be one of the havens for young people leaving the provinces and coming to the cities for further studies or jobs, though unfortunately many of them usually do not remain in the churches very long. But the churches' responsibility to those young people who find it too difficult to make a basic adjustment to the new urban environment and situation cannot begin and end simply with a nice spiritual pat on the head. The churches must positively encourage them morally and spiritually to enter into the urban life with a zest and a dedication to encourage the humanizing elements of urbanization, but at the same time to fight against the negative, dehumanizing factors. If the churches can accomplish this, they may encourage the young people to make the churches their new "homes." Certainly a simple anti-urban stance, which seems to be typical of many churches today, will not make very much of an impact upon the younger generation.

But, perhaps the real social victims of this rapid social revolution is the generation of older people, whose value sys-

tems are very confused and often rejected, whose human relationships in the family or in society are greatly disturbed. The Japanese churches, especially the Protestant churches, are somewhat ignoring the ministry to above middle-age groups and to elderly people, who actually need such a ministry no less than any other age group. This may be an indication that the churches in this country are not yet really deeply rooted in our society, and accordingly are not sharing the deep concerns and the burdens of society.

One traditional strength of the churches, especially of the Protestant churches, has been the emphasis upon the individual. But in this politically oriented age, when organization means a great deal, this strength is being disclosed also as a weakness. Thus we Christians are now being challenged to rediscover, and to manifest what community really means in a Christian context, with a specific relevance to the present urbanizing process.

4. JAPAN'S MORAL DILEMMA *and* CHRISTIAN IDENTITY

Hideo Oki

Japan's economic development during the past twenty years is a miracle, to be sure. Starting from a state of bankruptcy at the end of World War II, Japan has developed into one of the great industrial nations of the world. For example, Japan ranks first in shipbuilding, second in the production of cars and trucks, and following the United States and the U.S.S.R., ranks third in iron and steel production. In terms of total national production Japan stands fourth in the world, following the United States, Russia, and West Germany, thus now surpassing England and France, and far exceeding the national production of Italy and the People's Republic of China.

To most people abroad, this rapid progress and development of post-war Japan is highly respected as a marvel. But, for many Japanese it is an embarrassment rather than a source of pride. Why is this so? In this short analysis I wish to deal with this question; however, first of all I would like to review how the average foreigner interprets this post-war development of Japan.

Foreign visitors to Japan invariably praise the Japanese achievements in industrialization and the whole process of modernization which has taken place here. In fact, many scholars from overseas have shown a deep interest in investigating the reason for this rapid development. Professor Edwin O. Reischauer, formerly Ambassador to Japan, himself an authority on Japanese history, has tried to explain Japan's rapid modern development in terms of the feudalistic history and structure of our society. His interpretation has prompted a good deal of discussion among Japan historians, most of

whom have tended to take a rather negative view of Japan's pre-war history. At any rate, it seems clear that from the American point of view, Japan's rate and degree of post-war development has been warmly welcomed and appreciated. Not only so, but Japan is being looked upon by many westerners as a "model" for Asian and African nations in their efforts to modernize and develop. The other "model" for the developing nations of Asia and Africa is the People's Republic of China. What seems most encouraging and welcome to the West is that Japan, in contrast to China, has been able to achieve this high rate of development without recourse to revolution or to socialism.

However, while recognizing the significance of our post-war development, it is nevertheless true that most Japanese cannot accept this with a great sense of national pride or glory. Had China achieved a similar level of development, she would naturally boast of it as a direct result of her national revolution. But to be perfectly frank, in spite of the very positive analysis of Professor Reischauer referred to above, the majority of the Japanese people cannot really appreciate what has happened as a great climax of a hundred years' efforts to modernize. For example, a Japanese historian has recently criticized Professor Reischauer's interpretations because they seemed to intentionally disregard the "serious problem of Japanese militarism," which is today fundamentally related to the delicate and dangerous problems of Japan-United States relations, i.e., Security Treaty rearmament, Vietnam, Okinawa, etc.

The Japanese experience of defeat in World War II, the first defeat in the more than two thousand year history of the Japanese nation, goes far deeper than the victor nation and people can possibly surmise. Therefore, the main reason that this post-war development is not proudly appreciated by the Japanese people is because underneath it represents the reality of serious national humiliation and frustration. No one can say that this prosperity is a product of national self-con-

fidence. We did not acquire freedom and democracy by our own efforts through a national revolution; on the contrary, these ideas and their institutions were introduced into Japan through the power of a victor nation. Thus freedom and democracy represent the ideology of the "enemy," so to speak, against which the Japanese fought so hard during the war. Our post-war prosperity is nothing but a harvest which has grown in the fields of the former enemy's ideologies. Perhaps I should not use the word, "enemy," for there is no doubting the fact that most Japanese people today do not think about freedom and democracy in a hostile sense, and certainly do not see them simply as representing a former enemy's ideology. Actually the word is used to help describe the change from the pre-war to the post-war situation. There is no question but that today the Japanese people enjoy freedom and democracy, and judge them as far better than the pre-war ideology which centered on the absolutism of the Emperor and militaristic nationalism.

However, the main point is that a moral problem has not yet been overcome. The problem is that our post-war ideology and development have not been acquired by our own efforts, by national revolution. They have been acquired through national defeat, and therefore do not elicit national pride and feelings of real self-confidence. *That is the real problem and dilemma.*

In order to maintain peace in Asia, the establishment of peaceful co-existence between Japan and the People's Republic of China is indispensable. But since there is such a great ideological difference between Japan and China, some kind of ideological competition seems unavoidable. In such a situation, we Japanese, as we compare ourselves with the people of China, must admit that our national spirit is very weak indeed. To put this in another way, we must say that the spiritual competing power of Japan is much weaker than that of China. Setting aside the moral judgments of the situation, there is no disputing the fact that the great Cul-

tural Revolution in China has represented a tremendous attempt to consolidate the moral and ideological foundations for building a new nation. It must be admitted that Japan has never experienced this kind of cultural revolution to consolidate the moral and ideological foundations for herself in her task of nation-building.

But, as anyone will admit, the economic development of our nation has been tremendous, despite this basic weakness in our moral and ideological post-war foundations and in our lack of national spirit. Though it is not possible at this point to probe into this problem, what does attract our attention is the contrast between *our spiritual weakness and economic strength*. Post-war Japan is proof to the world that solid economic development is not wholly impossible where there is no solid moral background or basis of society. This is an eloquent refutation to Max Weber's thesis in his famous writings on the Protestant ethic and the spirit of capitalism, which have had a great influence on Japanese intellectuals.

What then, is the relationship between Japan's economic growth and development and her basic moral condition? It is quite certain that on the one hand Protestantism in Japan has not contributed anything to this economic growth and development, and that on the other hand this economic growth and development cannot be said to have any such moral background and foundation as the Protestant ethic provided in the West. On the contrary, it seems quite clear that our moral weaknesses are actually supported by the economic prosperity which we have. To make myself clear, may I state it in this way: rather than the nation's moral convictions providing the foundations and support for our economic prosperity, our nation's moral weaknesses seem to be buttressed by our economic development and power. Thus the situation in which our nation now finds itself is similar to that faced by a person with a "slipped disc," who cannot stand straight alone without some kind of support. In other words, Japan cannot today stand alone by her own moral strength; she

must wear a corset or support which is made of economic prosperity.

The depth and reality of Japan's moral problem will not appear to those outside until the economic corset or brace is removed for one reason or another. Therefore when an economic or political crisis comes which weakens the corset, and tests the strength of Japan's moral backbone, the real weakness of our nation will soon become apparent. In fact even an imagined crisis discloses the moral weakness of our nation. Let us take, for example, the recent discussion concerning national defense. The necessity for defending one's nation presupposes some kind of national crisis. But the problem is that how to meet a national crisis situation is not simply a military matter. Thus Prime Minister Sato has been emphasizing the nation's "spirit" for defense. But the key question is: how can the national spirit be strengthened for defense? Will the Japanese people defend freedom and democracy even at the sacrifice of their own lives? Before and during World War II the Japanese people and nation were well known for their patriotic fervor, and, as is well remembered, many a young man died in a suicide dive for his nation and for his Emperor. But, it must also be remembered that such young men as died for the sake of their country and Emperor were fighting *against* freedom and democracy. Will Japanese people now turn around and give their lives for the sake of defending freedom and democracy? It is certainly worthy of note that Prime Minister Sato, in talking about the nation's "spirit" of defense, has never mentioned the defense of "freedom" and "democracy" per se, but instead he always stresses the defense of Japan's territory ("*Kokudo boei*"). Thus the object of Japan's defense is not an idea or ideology by which the nation lives, but the territory in which the nation lives. Such an emphasis may well be understandable to the common man, because it may be correct to say that the Japanese people can hardly be expected to fight for such an abstract cause as "freedom." However, do we not have to

ask whether Prime Minister Sato's emphasis on the defense of Japan's territory tends to lead the people of Japan back to a return to a narrow Japanese nationalism?

Here is the heart of Japan's moral dilemma. The Japanese people are *consumers*, but not *producers* of democracy. Through the debates on the problem of national defense, the present Sato administration has begun to indicate its rightist tendencies. *Therefore the moral dilemma, and the moral danger is this: that is seeking a moral foundation for national defense, the rightist tendencies and pressures may invite a revival of Japanese nationalism of the pre-war type, which will seriously undermine the post-war democracy.* This is a serious moral dilemma, particularly as we realize that the ideas of freedom and democracy which carry with them a remembrance of national humiliation can hardly be expected to elicit patriotic dedication to a national cause.

It is in the midst of this serious moral dilemma in which Christianity finds itself. In exploring this problem, let us look at this moral dilemma facing the Japanese nation from the standpoint of a Christian Japanese. We might say that there are two ways to strengthen the nation's self confidence and national will. One way would be to look back over Japanese history, emphasize our strong points, not take our defeat and humiliation following the war too seriously, and regard our economic prosperity and national development as a testimony to the superiority of our nation and its glorious heritage. This way might strengthen our national morale. This has been the approach of Professor Reischauer, which has without doubt, encouraged the Sato Government to look in a similar direction. Indeed this is the spirit in which Japan of 1968 will, under the lead of the government, celebrate the Meiji Centennial. But the other way to strengthen the nation's self confidence and national will might be to take the fact of our national defeat very seriously, and to overcome the experience of national humiliation with moral power. In following this way, Japan would not take the ex-

perience of national defeat as an unfortunate "slipped disc" of her national anatomy, but as an experience similar to Jacob's at the ford of the Jabbok (*Genesis 32:22-28*) when out of a severe and painful experience of dislocation God blessed the changing of his name from Jacob to Israel. This would be the way of national repentance and national rebirth.

Many conscientious Japanese Christians feel that the latter way is most valid, and are alluding to it in their expressions and actions for peace. Personally, I believe that the latter way offers the only hope to bring about a responsible Christian identity in Japan. Certainly, if we Christians were to follow the former way, Japanese Christianity would be brought back to a position similar to where it found itself before the end of the war. During those days Christianity could not have any socially creative role, and the modernization of Japan went along without the aid of Christianity. In the case of the present economic prosperity which seems, as we have seen, to have no real moral background or underpinning, in the vacuum the way is left wide open for a real contest between various moral forces for the spiritual leadership of the future Japan.

However in pursuing the second way mentioned above, Christianity can not only provide the spiritual and moral basis for national repentance, but can also furnish the resources which are necessary to guide the way of the new Japan. But it must be admitted, that for Japanese Christianity to really assume any kind of leadership in the nation-building process is not at all easy. The difficulties are of a dual nature. The first difficulty is a situational one, which is related to Japan's serious polarization of politics, to the point of the breaking up of any kind of national consensus. For example, since many of us Christians cannot accept the rightist direction of the present administration, in the ever-widening political polarization the intellectual side of the Christian faith tends to identify itself with the opposition party and its leftist tendencies. The end result is that Chris-

tianity simply becomes one of the reflections or expressions of the Japanese political dilemma rather than being in a position to bridge the gaps and perform a mediatory role. The second difficulty is a theological one. Contemporary Christian theology in Japan is very uncertain as to the relationship between the Christian faith and such values as freedom and democracy, not to mention basic Japanese cultural values. At any rate, it seems clear that Christianity and democracy cannot be categorically equated, and we are all shy of discussing democracy simply in relation to the Christian faith.

The new demand which is placed upon Christians in Japan is to venture out anew in an exploration concerning the relation between the Christian faith and certain cultural values. What is needed is a careful and discriminating investigation dealing with the subtle dimensions between the ultimate and the penultimate. The emphasis of the dialectic theologians of the past was on "diastasis." From now on a new and fresh effort must be made toward "synthesis."

Of course the uncertainty as to the relationship between the Christian faith and cultural values makes it very difficult, if not impossible, to concretely define any guidelines for policy-making and action; and where there are no commonly-accepted guide lines, no consensus is available for joint action. Thus in terms of political and social responsibility, Japanese Christianity suffers an inner split. This is one reason for Christianity's loss of leadership in the present situation.

Thus in view of the moral dilemma which Japan faces as a nation, and the nature of Christianity at the present time, Christian action based simply on contextualism will mean a surrender of potential leadership in the ideological conflict, which will make it very hard, if not impossible for Christians to grapple with reality.

Therefore, can it be said that realistic Christian identity in Japan can be achieved only through Christianity's as-

suming new leadership in the nation? In the first instance this is a theological task. Japanese Christianity needs to have more inner coherence and vitality in order to grapple with the problems facing Japan. In the second instance, however, it is a matter of joint action, a joining together of fellow Christians, and a joining together of Christians with their fellow citizens. Somehow new Christian identity must include a new type of nationalism and patriotism distinguished completely from the pre-war types. There may be a possibility to bring the concepts of democracy and patriotism together. Perhaps this is the path by which the new post-war Constitution, which replaced the pre-war Meiji Constitution, can be made really indigeneous to Japan. Speaking very specifically, perhaps the most effective act of Christian identity in Japan today is for Christians to make a fundamental commitment to guard and uphold the new Constitution. Such a commitment and movement cannot be identified with either socialism or communism, and in a very unique and key way deals in depth with the problem of Japan's moral dilemma. The movement to guard and uphold the Constitution is not merely a political movement, but it is an ethical movement. Since Christian identity in Japan may be achieved through overcoming the moral dilemma in Japan, this dedication to Japan's new Constitution offers a specific and concrete challenge to all Christians in Japan.

5. THEOLOGY TOMORROW IN JAPAN

by Toshio Sato

The situation in which Christianity finds itself in Japan is, in some aspects, similar to the situation in which it finds itself in Europe and North America. That is to say that the situation of a modern and rapidly-changing society with its industrialization, urbanization, and problems of a mass society is common to North America, Europe, and Japan. Thus the impact of this situation on Christianity in Japan is to a certain extent similar to the impact on Christianity in the Western countries.

At the same time, it is important to recognize that the situation in which Christianity finds itself in Japan is a great deal different from that in the West. For example, the break-up and fall of Christendom, while being profoundly felt in the Western world, is something of which Japan is hardly conscious. This is because Japan, both past and present, is a non-Christian nation, a "mission" land. The churches in Japan are "missionary" churches, whose theologies reflect this character.

Therefore, it must be recognized that theology in Japan, on the one hand, is faced with problems that are common to the Western world; however, on the other hand theology in Japan faces certain specific problems that are unique to Japan. This simple fact has important implications when one considers theology in Japan's tomorrow.

A major problem which must be dealt with is that of "secularization," which seemed to have its rise in the post-World War II "Christian" world. In this context, the issue of "demythologizing" the Gospel can be understood as a part of the theory and process of secularization. But if one understands secularization as a product of the break-up and fall of Christendom, the issues which are related to seculariza-

tion as understood in Japan must be seen from another point of view, because Christendom was never established in Japan and, therefore, it can neither be disturbed nor destroyed. Thus in Japan, secularization must be approached from a different standpoint, more in line with such scholars as Professor Cornelis A. Van Peursen and Professor Harvey Cox, who interpret the secularization process as a delivery from religious and metaphysical control, and as a stage in the development of the so-called "technopolis." In such a broad perspective, the fall of Christendom may be understood more as a part of a general process which will unavoidably take place in any society, whether Christian, or Buddhist, or otherwise. It is in this sense that secularization becomes an urgent theological issue in a country like Japan where the urbanized and "technopolis" society has developed so much more rapidly than other nations in Asia, and where Christianity has never really been firmly established.

This leads us into a discussion of so-called "religionless Christianity." In Japan, the problem of this so-called "religionless Christianity" is very delicate and ambiguous. It is true that this idea is not meaningless here, but it must be pointed out that the words "religionless Christianity" mean something different in Japan than in the Western world, for the simple reason that in the West, underlying the idea of "religionless Christianity" is the long existence of *Christianity as a traditional religion*. Certainly this is not the case in Japan, and whether Christianity has actually become indigenized in Japan as a "religion" is already questionable. At any rate, the "de-religionization" of Christianity in Japan is not a simple problem. This is because on the one hand we cannot say that Christianity in Japan does not need to be de-religionized since it began here simply by the transferring of traditional Western Christianity to this country. But, on the other hand, we can say that Japanese Christianity is not burdened with strong traditions; it is a movable and flexible Christianity. Moreover, in Japanese Christianity, at least in

its Protestant form, for various reasons, a tendency toward de-religionization can be detected from its beginning. For example, one thinks especially of the *Mukyokai* (Non-church) traditions which grew out of early Protestant Christianity. Not only so, but the Japanese churches have seen their task as that of correctly taking over historical Christian traditions of the Western churches, although at the same time being critical of those traditions in order to form their own. It is therefore quite clear that the application of the idea of "religionless Christianity" in Japan requires very careful consideration, without which there will always be the risk of merely rationalizing the traditions which have been received from abroad.

From a similar point of view, it is possible to point out specific problems of theology in Japan. As is well known, modern theology in the Western world since the Enlightenment has formed and developed itself in tension with the orthodox traditions of the Christian Church. At certain points theological thinking has sought to be liberated from traditional orthodoxy, and at other points it has sought to return to orthodoxy. Regardless of which direction theological thinking has taken, what is noteworthy is that the whole process of theologizing has functioned effectively in close relationship to the trends of philosophy and thought prevalent at certain periods of history. But, in the case of the development of theology in Japan, such development has not been in tension with the traditional patterns of orthodoxy, since there never has been the formation of orthodoxy, especially of the continental Protestant type. This is one major difference between the development of theology in Japan as compared with the Western world. The major thrust of theology in Japan has been for the purpose of nurturing individual Christians, and forming them into churches. Thus the churches in Japan have leaned more towards a formation (*Gestaltung*) theology rather than a critique (*kritik*) theology. Certainly one of the most important tasks of theology

is to contribute to the formation of the Church and its missionary responsibility. This is why Professor Karl Barth's theology, with its formative (*gestalten*) function has been so highly evaluated and appreciated in Japan, and why with its critical function, it has played an important role in Western theology. It seems clear that this special character of Japanese theology should be maintained, and in fact, developed even further.

However, on the other side, it should be realized that theological thinking in Japan has had a tendency to make a closed society of Christians. This is not surprising when we recognize that the Church itself has tended to be a closed entity in Japanese society. Under the influence of Karl Barth, Japanese theology has come to emphasize the uniqueness and independence of theology, which as such has become a rather compartmentalized academic discipline. The net result has been that Japanese theology has lost the opportunity to communicate with other academic disciplines. Thus this lack of communication and dialogue with other academic subjects and disciplines is a very weak point of theology in Japan.

However, in spite of this historical tendency for Japan's theology to be more of a dogmatic theology rather than a theology of culture or a theology of society, it is indeed satisfying to recognize that great changes have been taking place in the theological world during the twenty-year post-World War II period. That is to say, that within this background of dogmatic theology, there are those who are calling for the development of a theology of culture and of society. Certainly Japan may be in a unique position to develop a theology of social change, since she is caught in the midst of the rapid process of industrialization and urbanization.

The place and importance of both dogmatic theology and a theology of culture in Japan is related to the place and importance of two key concepts of Japanese thought: truth and relevance. It must be recognized that the churches in Japan have been more interested in the *truth* of Christianity than

they have in the *relevance* of Christianity to their society. That this has been true seems unavoidable in light of the predominantly non-Christian society which has such a high level of intelligence. It may be that this emphasis on truth over relevance is one of the marked differences between Christianity in Japan and in the United States. This emphasis is another reason why Barth's as well as Forsyth's theology have been so well accepted in Japan. Thus it is expected that the interest in dogmatic theology in Japan will remain strong.

However, as mentioned above, the interest on the part of many churchmen as to how Christianity can be more relevant to Japanese society is increasing. This is true for two reasons: 1) Japan's Christianity is maturing; 2) industrialization and urbanization are putting more and more pressure on Christianity to be relevant to the situation in which it finds itself. Another factor pointing theology in this direction is the emphasis of pragmatic thought. Therefore it is expected that the interest of Japanese Christians in such areas as cultural-social ethics, education, communications, etc. will be greatly increased, or at least ought to be.

Other characteristics of present-day theology in Japan bear upon tomorrow's theology. That is to say that there are two main schools of theology: 1) the theology of the Church (*kirchliche Theologie*); and, 2) academic theology (*wissenschaftliche Theologie*). In Japan both schools are equally well accepted. This is in contrast to Germany, where popularity deviates towards only one of the schools. Therefore this trend of Japan's theological development in which both schools are recognized is sound, and should be maintained.

However, not only should Japan's theology sensitively reflect various theological trends in the Western world, but at the same time we must take the responsibility to face our own problems in our own way. Thus it is hoped that the world of theological thought in Japan will not simply be branches of American or German theological thought. There are indeed many problems which are unique to our own country and which

must be faced by the churches. In a word, it can be said that Japan's unique problems and social situation must be a stimulus to the development of her own theology, and that the churches should be places of experiment in developing a truly relevant theology for the world.

6. JAPAN, LAITY, AND CHRISTIANITY

Shin Anzai

Since the Second Vatican Council, the promulgation of the Decree on the Apostolate of the Laity, and with the coming of the "*aggiornamento*" of the Church, there has been a steadfast avidity for modernization and reformation among the lay people in the Catholic Church. Indeed, the Decree, reflecting only the official viewpoint of the Church, needs to be expressed in the deepening of the layman's role in the Church and in the world. Until recently, lay people have not had an opportunity to express their views; however, the Third World Congress of the Apostolate of the Laity, held in Rome last October, 1967, put an end to this poignant situation. In an open-minded, enthusiastic, and lively atmosphere, the assembly discussed the journey of God's People through mankind's history—present and future.

In order to accomplish a role which is held to be necessary for the People of God, the laity has a status established and recognized by the Church. Thus we must inquire as to the role which the Christian community, in particular the Japanese Christian community, demands that the layman fulfill. Perhaps this can be carried out most effectively by comparing the conclusions of the Third World Congress of the Apostolate of the Laity with the conditions of the Church in Japan.

It goes without saying that Christians are faced with numerous and urgent problems in a rapidly changing world. Since the mission of the Church can be identified with that of mankind, we may say that the Church should not seek after "power," but, on the contrary, that she ought to be determined to serve man. In this perspective there should be no opposition between clergy and laity; lay people should be accepted like collaborators, and considered to be indispensable in the Church's service to mankind. Consequently, both clergy and

laymen should change their mental attitudes towards the world before they can live for service of and in the world. The first task is to find a way of cooperation between the clergy and the laity, a way which might lead to a breakdown of the clericalism and anti-clericalism on which we now lose so much energy. Collegiality should not be applied only on the horizontal level—between bishops—but also on the vertical level—between bishops and priests, between the hierarchy and God's People. In the past, too many Christians have felt alienated because they have been faced with a pre-fabricated concept whereby their roles and functions were completely spelled out by clerics. Thus, first of all, the layman of today needs to have the freedom of an adult and responsible person. The second requisite is that of the laity's adaptation to the new situation in the Church. Lay people should make a serious effort to ensure that their religious culture be on a par with their secular formation. As Thom Kerstiens said at the Roman Congress, "all too often they appear like dressed-up gorillas in God's earthly Paradise."

Up to the present time, the Catholic Church in Japan has been too clerical. The structure has been one of over-emphasis on vertical lines—God, Pope, priest, religious, laity. This has been due, at least in part, to the clerical formation received by priests, which has hardly prepared them to let the laity play their full role in the Church. As a result, horizontal relations of friendship and fellowship between priests and religious were not encouraged, especially in the case of relations between different communities. Considering the condition of the Japan mission, horizontal relations are most important.

In parishes, the obedience and reverence of parishioners towards the parish were emphasized over a relationship of fellowship between Christians. It can even be said that horizontal relations which were supposed to result in positive action or effects were often looked upon as a danger to the authority of the pastor. Therefore, the negative Christian who did what he was told, and did nothing unless he was told, was

preferred to the one who tried to act without prior prodding. It is no wonder, then, in financial matters, too, that Christians took a "stand-offish" attitude. The "New Religions" in Japan, for instance, are completely supported by their organizations, while Catholic Churches have been built by foreign missionaries without the support of local Catholics. Thus they now lack the initiative to take over their own financial responsibilities. As for the laity, the lay apostolate movement is now beginning to move, but it will take a long time to overcome the "sheep syndrome."

We have said that Christians are faced with numerous and urgent problems in the world. For example, in the cultural domain we have the democratization of education, the emancipation of women, the problems of modern youth, racism and nationalism; in the socio-economic field there are the problems of under-development, overpopulation, and the social instability of developing countries; in the political domain we meet such problems as the rise of new nations, and the growth of world organizations, the decline of religious belief, the process of secularization, and of ever-growing atheism, and the phenomenon of ecumenism.

The Church in Japan has been a model of fidelity not only to Rome but to "*romanità*." Canon Law was never honored more as the priests have dutifully recited their breviary in Latin, and led the faithful in observing to an unreasonable degree Friday abstinence. Obedience and order have always been the strong points in the Church in Japan, even in religious communities where superiors have been known to obey their superiors in Europe and America over the wishes of local ordinaries. In other words, if anything, the Church in Japan has been a "clean church." It has taken all of the necessary steps to ward off dangers of evil and disobedience. There is a saying in Japanese about people who are overly cautious. It says, "tap the pavement of a stone bridge to make sure it is safe before crossing." Thus it might be said that the Church in Japan has been tapping the pavement of a stone bridge

to make sure it is safe, and then not crossing it because it might possibly be unsafe after all!

The Constitution of Japan guarantees the separation of Church and State. But the Catholic Church in Japan has been so afraid to touch anything that even indirectly borders on politics that it has positively avoided making statements even when such statements should have been made. For example, have the bishops as a body ever made a public statement about the abortion problem in Japan? It is unthinkable for the Church in Japan to make statements such as Pope John or Pope Paul have made on peace, on support of the United Nations, on Christmas truces in Vietnam, etc. The Church has become a closed corporation; it has retreated into a little ghetto. It has not gone out to the people enough to move their hearts to choose Christ. This church of the past has been reaching for the clouds without first planting its feet on the ground.

As a result, Christianity has been stagnant in Japan. Though there are scores of Christian churches—Protestant, Catholic, and Orthodox alike—at work in this country, and notwithstanding the fact that missionaries have come to Japan from around the whole world, the number of Japanese who have come to believe and be baptized is very small.

Almost a century has gone by since Japan opened its doors to foreign commerce and to the missionaries. But in spite of the time, money and energy expended, Christians do not yet number 1 percent of the population (the actual figure is 0.7 percent). Catholics form less than one-half of this total. Compared to the speedy growth of the "New Religions," especially that of *Sokagakkai*, the growth rate of Christianity is a sad phenomenon. In the year ending June 30, 1966 Catholics increased in number by the grand total of 7,608. During the same period Japanese diocesan priests increased by only 5.

In pondering this question of why Christianity has made such slow numerical progress in Japan, there are two elements which must be examined: 1) those who are propagating the

faith; and, 2) their relation to the Japanese people (both to those people who have already been baptized, and to the people in the nation as a whole). Religion, in mathematical terms, is like an ellipse with two centers of gravity, not a circle with one center of gravity. Thus, in the case of Christianity, we can liken these centers of gravity to God and man. From the pastoral viewpoint we might say that one center of gravity is the one who leads, while the other center of gravity is the one who is led. At the same time, from the standpoint of the propagation of the faith, we might say that one center of gravity is the propagating church, and the other center consists of those being evangelized. Thus it must be said that the Church in Japan seems to have forgotten that there are two centers, and has concentrated only on the one: the church evangelizing. As long as only the one side is stressed, evangelization becomes separated from reality, and seems to be purely hypothetical.

It must be affirmed that God and His teachings are universal, that human nature and man's basic appetites are universal, but that the expression of God and His revelation are something particular to each country, to each period in its history and not something manifested as the same for all men for all time. If one takes God and His revelation as universal absolute realities, clothes them in absolute terms that have meaning only in the context of one culture, and presents them as such to the people of Japan, some people will accept them and follow them as duties, but the majority cannot possibly accept the teaching because the particular guise under which this teaching is presented has no relationship to them or to their culture. Is it not possible, therefore, for us to understand one of the fundamental reasons why Christianity is not making any remarkable headway here in Japan?

If there is any field in which the layman's contribution may be necessary in presenting the Christian Gospel within the context of Japanese culture, it is in the adaptation or the "democratization" of theology. Lay people must put some

basic questions to the theologians—questions which are not necessarily the same as those raised by the clerics, nor put in the same form or seen from the same aspect as the clerics. Christianity, the religion of God, the Creator, is for all of mankind. Japanese are men created by God. Like all other men the Japanese participate in humanity and enter into the same religious relationship with God, the Creator. But the Christianity presented to Japan is a religion wrapped up in a Western cultural package. For the Japanese who have for centuries been wrapping their religious mentality, feelings, etc., in different packages, this new religion is too much. For example, Westerners tend to speak in absolutes, in universals, in dualistic terms, i.e., creator vs. creature; absolute vs. relative; supernatural vs. natural; infinite vs. finite; sacred vs. profane. At the same time, Japanese tend to think in synthetic terms; therefore such concepts as absolute vs. relative; sacred vs. profane have no meaning. For example, let us take the concept of sin. Western thinking would express sin as an offense against an absolute God, thus something intrinsically evil. Japanese, however, think of sin in terms of being an esthetic matter, as something unclean or deformed. In other words, a Westerner can think of a sin as an offense against God, but which does not, as in the Japanese concept of the word, directly cause some kind of trouble or discomfort to his neighbor. Therefore, for anyone to speak in Japanese, to Japanese, with Western concepts, is like beating the air or spinning his tires on ice.

It must be said that the Church has forgotten to distinguish, even in its own Western terms, the essential from the non-essential. It took many centuries for Western Christianity to fashion a beautiful square peg, and she has been trying to drive it into a round hole in Japan; the peg will not fit.

Of course, Japanese Christians very much appreciate and admire the missionaries who have come from so many different countries to bring the faith to Japan. I cannot agree with

those who assert that the reason why the Church does not grow is that there are foreigners directing things, and that once the Japanese completely "take over," evangelization efforts will unfailingly succeed. On the one hand, there have been, and there are now foreign missionaries who direct missionary endeavors very satisfactorily; on the other hand, there have been, and there are Japanese clergy who lose touch with reality. For example, many of those who opposed the change in the liturgy from Latin to the mother tongue were not foreign priests, but they were Japanese! This leads me to think that much thought will have to be given to the proper training of Japanese seminarians. Naturally it is essential that native sons should become priests, but it must be admitted that principles and realities do not always coincide. To the extent that cooperation between clergy and Japanese laymen can be established on a vertical level, and that Japanese lay people are willing to take up their own responsibilities they can make a valuable contribution towards the adaptation of theology to the Japanese mind.

Adaptation, however, should not be restricted to the field of theology and ethics, but should also be extended to pastoral care. The Church all over the world is divided into parishes and dioceses. In Japan, many parishes have been set up by simply looking at a map. As a result, some people, to get to their parish church, even in large urban centers, must travel an hour by bus or train, whereas there might be a church much nearer to their place of residence. Or, in large cities, is it right to force husbands whose lives, except for returning home to sleep, are spent in a downtown parish territory, to belong to and support the parish where their homes are located? Or, are workers and students who have reduced commuter fare coupons for travel back and forth to their work or school to be expected to pay extra fares to go to their "proper parish" every week? In short, people whose lives and hearts are directed towards the inner city should not be forced to patronize suburban parishes. Why

should a system that grew out of a rural Europe be forced to fit into an urbanizing Japan?

Without pressing, however, for the immediate abolition of the parish system now in existence, it must be emphasized that pastors need not try to force Catholics in their territory to confine themselves to parish activities, but should encourage the formation of vocational groupings across parochial lines. Here too, we would like to see Japanese laymen speak up and out in an open-minded dialogue with the clergy.

Should we be astonished then to realize that a new viewpoint is needed in terms of the role and function of the laity in the Church and in the world? Since Vatican II the Catholic Church in Japan has been reflecting on all these points, and it is beginning to do something about them. The desire to really enter the modern world, and to have an effective role in the reforming of mankind is rising from different quarters within the Church.

The training of priests is the most important and immediate problem which faces the Church. However, the problem is that the image of the future priest in Japan has not yet been formed. How does one explain the fact that up to now, after eight years of intensive training and seminary life, our seminarians tend to become bureaucrats rather than prophets—administrators content to look after a few hundred Catholics, rather than apostles filled with the desire to bring Christ's message to the masses around them? No one can deny that the study of philosophy and theology, and spiritual training is necessary. But the problem is that now, though we are getting priests who can preach magnificent sermons from their seminary theology notebooks, we are not producing priests who fervently inspire their congregations with confidence and courage to go out and face the world with love. Naturally, fervor alone does not suffice, but doctrine without fervor cannot capture men's hearts. How to produce such priests, how priests are to conduct their lives in the context of modern society—these questions need our com-

elling study.

Japan needs priests who can forget the narrow confines of a parish, of their religious community, of their diocese, and think of the good of Japan, indeed of the world. Such a viewpoint will enable them to work with a deep understanding of the modern world and its culture. It is absolutely necessary that seminary education be such that it develops this viewpoint deeply in the minds of the new priests.

Dioceses in Japan must cease working in isolation, and unite their endeavors in one gigantic effort for the Church of all Japan. This is the purpose of the Bishops' Conference of Japan and its secretariat, the National Catholic Committee of Japan. The associations of major superiors of missionary societies are now determined to work with the Bishops' Conference. However, more inter-society efforts are still necessary.

Lay organizations, too, are beginning to change. But such changes must reflect a shift from personal inclinations for activities which merely brush Japanese society, to such activities as will contribute to the formation of Japanese society in a Christian way.

We must admit that the Church in Japan has been holding the treasure of salvation tightly to its breast. It has just awakened, and is beginning to show that treasure to the world. We hope, with a deep Christian hope, that our fellow citizens will ask us to share that treasure with them.

7. THE FUTURE OF CHRISTIANITY: A NON-CHURCH POINT OF VIEW

Koki Nakazawa

As the Meiji Centennial is being observed here in Japan, many observers, both within and outside the churches, are asking some basic questions relative to "the indigenization of Christianity in Japanese soil." For example, they ask: "Is Christianity still considered by most Japanese to be a 'foreign religion'?" "Do most people in Japan feel that Christianity, or at least the churches, contain 'alien' elements?" If the answers to those two questions are in the affirmative, the observers then ask a series of additional questions, such as: "Why has the planting of Christianity in the soil of Japan been so difficult?" "To what degree should these feelings about the 'foreign' and 'alien' nature of Christianity be erased?" "How?"

It must be affirmed, however, that the *Mukyokai* (Non-church) people, are little concerned with such questions. The reason for this lack of concern is that they believe that faith is, in fact, indigeneous, and that it has already become rooted in the soil of Japan.

Nevertheless, because the problem of the rooting of Christianity in Japan is important, let us cite a number of factors which have been considered as major obstacles to the indigenization of Christianity in Japan.

The first factor that comes to mind is the Japanese mental attitude which runs contrary to any type of exclusivism. A second factor is the peculiar structure of Japanese society, especially in rural communities, etc. There are a number of other factors, but among them I would point out two characteristics of Christian churches in Japan which are especially disturbing: one characteristic is that Western forms of worship and evangelism have been used concomitantly with financial dependence on foreign mission boards; the other charac-

teristic is that there seems to have been an unreasonable division of the Church into many denominations and sects. For example, if one examines in this *Japan Christian Yearbook* the list of mission boards and societies represented in Japan, (See Part IV, Section 3) it is astonishing to find that there are over 100 foreign mission boards and societies now working in Japan. But in spite of all of the activities which are made possible by these boards and societies, it must be admitted that many "sensible" Japanese find it hard to follow them. By "sensible" is meant ordinary Japanese with *bon sens*, who have no prejudice against Christianity itself. Such "sensible" people say, "the church's threshold is too high for me," which means that they feel awkward in entering a church. As it seems to the writer, this expression deserves careful attention, because it points to a double aspect of the mental attitude which most ordinary Japanese have toward Christianity, i.e. on the one hand, it seems to point to an inferiority complex in themselves; on the other hand the expression betrays a covert sense of alienation from Christianity in its Western form.

Still another factor which must be considered as an obstacle to the indigenization of Christianity in Japan, is the allegation that there is a growing deterioration within the Japanese churches. A most deplorable phenomenon seems to be the noticeable loss of a sense of "mission" among some seminary students as well as among some pastors. No wonder the churches cannot rightly perform their task when they have an increasing number of pastors or would-be-pastors who have no true commitment. No less deplorable is a tendency within some denominations, at the top level, to consider the church as some kind of secular enterprise. The developing bureaucratic system with an emphasis upon centralization tends to restrain the freedom of local churches and pastors, which results in the further hampering of evangelism. The annual increase of the quotas of giving to the church or denominational headquarters, to say nothing of the increase of local church expenses, tends to kill the members' spontane-

ous activity to a great extent.

Fortunately, the *Mukyokai*, is largely free of these disadvantages. From the days of its founder, Kanzo Uchimura, it has insisted on following the principles of "independence" and "non-institutionalism." Of course it must be admitted that many other churches besides the *Mukyokai* have placed great emphasis on this principle of "independence," at least nominally. Not only so, but at this point, some of them would say in this age of ecumenism, that what matters much more than "independence" is "interdependence." But, can it be claimed by those who have depended so largely on foreign support that "one-way dependence" may be in any way called "interdependence?" The answer is obviously in the negative. Real interdependence is possible only when Japanese churches become financially as well as spiritually independent.

At the same time, however, our goal must be toward the unity of all of the denominations, the renewal of the Church. Diversity or multiplicity may not be evil as such, but division and dissension are not good; they are actually sinful. Thus it is quite natural that the World Council of Churches is pushing the unity and the renewal of the churches throughout the world. No matter how convenient denominational evangelism may be, or no matter how justifiable it might be historically, it cannot continue on in the same patterns as before. If the churches in Japan fail to attain unity on an ecumenical basis, they can hardly be expected to break the present stalement in which Christianity finds itself in trying to meet the current needs both inside and outside the Church.

However, it must, of course, be admitted that the problem of indigenization is not so simple as to be solved merely by some external surgery or rearrangements on the surface. Even when outer impediments are removed, there will remain the "stumbling block" which, as history shows, is inherent to Christianity. It is the faith in God the Creator, and in Christ the Lord of redemption, resurrection, and of the last judgment. Truly, from its beginning, Christianity has been a

"stumbling block" not only to the Jew, but also to the Greek. But must we not affirm that a "stumbling blockless" Christianity would cease to be real Christianity? Such a Christianity, if it did exist, would be just like a body without a soul. The indigenization of a body without a soul would be nonsense.

In this connection, the main motif of a recent problematical novel entitled, *Chimmoku* (Silence), by the Catholic author, Shusaku Endo, is worthy of note. It deals with the painful renegation of a Jesuit father in the earliest period of Christianity in Japan during the 17th century, commonly referred to as "the *Kirishitan* period." The author's covert intention is to try to replace the stern faith of non-compromising martyrdom by meek trust in a merciful Christ. In the author's opinion, the latter pattern alone will prove to be the most fitting to the Japanese common people who have been nurtured by a long tradition of the merciful Buddha. It must be admitted that such an opinion is quite understandable. Nevertheless, the present writer wonders whether Christianity mitigated in this way could really be a genuine and wholesome Christianity. Thus the basic question boils down to whether and how Christianity can be indigenized and planted firmly into the Japanese soil without losing its inherent character. If we are not concerned about quantity, the answer is affirmative.

Since the *Kirishitan* period there have been a number of genuine Japanese Christians all over the country. Their existence, though small in size, is too significant to be neglected, and no one can deny that Kanzo Uchimura and his followers are included among them. Uchimura's conflict between his well-known thesis, "Two J's" (i.e. "Jesus" and "Japan"), or his tombstone inscription, "I for Japan, Japan for the World, the World for Christ, and All for God," suggests a difficult situation from which every Japanese Christian, even today, cannot escape. In Uchimura's value system the two J's may seem to be equal, but properly "Jesus" is always superior to "Japan." At a crucial moment like *Fukei Jiken* (failure to

pay the Emperor proper respect—*l'èse majesté*) Uchimura did not err in his judgment in properly ranking the two. "Christo-national" was his motto, not something like "nationalist Christian."

During the Pacific War, the Japanese churches as a whole could not stand up against government pressure. Therefore, since most of the churches had so largely lost the confidence of the bulk of Japanese and other Asian peoples, it was right, though admittedly late, that the *Kyodan* (United Church of Japan) recently issued a public confession concerning its responsibility for the past war.

At the present time, Japan seems to be confronted with a recurring nationalism on the one hand, and with an expanding communism on the other. I believe that the churches should remain neutral as they are now, and they should never again fall into the same error, as they did prior to and during the last war. However, it goes without saying that they should become strong enough to take joint action against all kinds of social evils, especially that of war.

In summary, I would say that the future of Christianity in Japan seems to depend upon the degree to which the churches: 1) can achieve independence and at the same time exhibit a real sense of unity, without an over-emphasis upon organization; 2) can maintain the "stumbling-block" nature of Christianity while at the same time engage in a continuous dialogue with other religions; 3) can maintain a "Christo-national" stance without necessarily identifying themselves with national policies; and 4) can be indigenized and planted firmly into the Japanese soil without losing their inherent Christian character.

PART II

CHAPTER 4

AREAS OF IMMEDIATE COLLABORATION

1. *THE PRESENT SITUATION AND THE FUTURE OF CHRISTIAN ARTS IN JAPAN*

Tadao Tanaka

In 1955, the United Church of Christ's (*Kyodan's*) Committee for Christian Music decided to publish a periodical, *Worship and Music*. The purpose of this magazine was to study church music and arts in relation to the problems of Christian worship, and to publish the findings and opinions concerning such studies. This was the first time that Protestant Christianity in Japan had seriously considered the arts as a part of Christian culture. *Worship and Music* struggled for a lack of subscriptions, but in spite of difficulties in financing and management, somehow managed to continue publication. It introduced to its readers the Christian arts of Europe and America, and also featured examples of church architecture, painting, and sculpture by Christian artists in Japan. Now in its twelfth year, the number of subscriptions to this periodical has doubled, and commencing April 1, 1968, the contents will be broadened and upgraded to meet the demands of the church schools. Thus the subscription rate is expected to increase by another 50% in the near future.

Also, it is necessary to mention the annual summer seminar on audio-visual education which is sponsored by the

Audio-Visual Aids Commission (AVACO) of the Japan National Christian Council (JNCC). Each year several hundred persons participate in this seminar, which always includes a special lecture on Christian arts in an effort to deepen the interest and understanding of church people in religious arts. In addition AVACO provides financial support for the Contemporary Japanese Christian Art Exhibition which is held every autumn.

Such programs and support by the United Church of Christ in Japan and the JNCC have greatly stimulated the activities of Christian artists in Japan. Following three successful annual exhibitions, the "Christian Artists Organization" is in the process of formation. These exhibitions have been made possible through a joint cooperative endeavor by the Waseda *Kyodan* Church, and by the Waseda Student Christian Center (Waseda *Hoshien*). In the 1967 Exhibition ten artists participated. This is admittedly a very small number, but at this point, in order to maintain the current high level of artistic standard, it is felt that it would be undesirable to increase the number of artists. All ten of the Christian artist-participants in the exhibitions are given free passes to, or are judges at, the other top-level art exhibitions in Japan. Some of the painters have been introduced abroad, especially in the United States. However the number of top-ranking Christian artists is expected to gradually increase, especially as some who are now studying abroad return to Japan, and as other new artists are discovered in the course of each exhibition.

The special unique feature of the annual "Contemporary Japan Christian Art Exhibition" is that through the display of their works, the artists are playing a very important role in the communication of the Christian gospel in Japan. As a matter of fact, in the review and evaluation discussions following each exhibition, it has been pointed out that the exhibition itself plays a very important role in the total Christian mission in Japan, even though there have never

been any restrictions as to whether the subjects found their origin in biblical themes or in the personal faith of the artist involved. Thus it is recognized that as Christianity moves into its second century after the Meiji Restoration, the role of the Christian artists in Japan is most important in clarifying the Christian basis of the art work which is exhibited. This is because in actuality, there is often very little difference between the materials which are presented by the Christian and non-Christian artists. This is due to the fact that the arts in Japan, especially those of Western painting and sculpture, were—after the nineteenth century—strongly affected by the French schools, some of which were very much influenced by Christian concepts. At any rate, there have been a few Christian artists who, for the first time, have been able to express in an authentic and a very personal way the relation between Christian faith and work.

One of the exceptional Christian painters was Takeji Hayashi of Sapporo. He was a middle school teacher who drew and painted in a nineteenth century atmosphere, and who attempted to interpret his own life of faith in his artistic works. Though Hayashi was never well known except in the Sapporo area, his oil painting called *Morning Prayer* is well remembered as expressing in a simple but profound way faithful family life in the Meiji era.

One of the mid-Taisho period Christian painters whose works were small, but highly evaluated today, was Shoji Sekine, who painted *The Sorrow of Faith*. Though Sekine's active period was very short because of his early death, he is looked upon as a genius who was influenced by Gothic painting, which at that time had been barely introduced in Japan. He passed through a popular trend, then emphasized the naturalistic atmosphere, and tried to present through a very expressive manner his adoration of God and faith in Him.

In the field of sculpture, Morie Ogiwara's works have been outstanding. Ogiwara studied under Rodin in France, from whom he learned Gothic sculpture. He was able to move

from a general trend of copying external forms into the portrayal of spiritual activities, to the point of approaching a sense of religious strictness.

Even though these Christian artists made some progress during the Meiji and Taisho periods, Christian arts were in a rather unorganized state. This was due on the one hand to the unwillingness of Christian artists to organize themselves or to be organized, and on the other hand to the indifference of the Protestant churches in Japan. A kind of movement did gradually emerge early in the Showa era, as some of the Christian artists voluntarily established an organization which included artists who were involved in both Japanese and Western paintings, sculpture, and industrial arts. This organization held several Tokyo exhibitions which were sponsored by the Tokyo YMCA. With the coming of World War II the organization was dissolved because of its unproductive nature and the general feeling that it had value only in a peace-time society. The calling-back together of the Christian artists immediately after the War was not possible because they had scattered during the War. Also the lack of opportunities for regular exhibitions, a feeling of uncertainty as to the essential meaning for the existence of an association of Christian artists, and the lack of agreed-upon skill standards were other elements which contributed toward a long period of non-organization following the end of World War II.

These unfortunate experiences of the past were well utilized, however, in the organization of the First Contemporary Japan Christian Art Exhibition. As was mentioned earlier, this Exhibition has been supported almost entirely by the Waseda Church and Waseda Student Christian Center. But the organization is being gradually strengthened by an annual increase in the number of participants. It is anticipated that in the near future the Exhibition will be held not only in Tokyo, but will travel to other areas, thereby stimulating other Christian artists locally, and affording op-

portunities to find additional Christian artists or prospective artists.

At the present time, the Christian artists are cooperating with the churches and their related organizations in the interior designing and decorating of buildings and facilities for Christian groups. For example, most of the artists who participated in the Waseda Exhibition made paintings available for hanging in the common rooms of the Kansai Academy House, which was completed and opened in the autumn of 1967. Financial remuneration to the artists was on an equal basis, regardless of the cost of each work, and symbolized the spirit of goodwill and cooperation which exists among the Christian artists. It is not necessary to say how much the visitors to the Kansai Academy House appreciate the art gallery atmosphere of the House.

Before concluding this article, I would like to mention the matter of cooperation between Catholics and Protestants. It is not necessary to explain that the Catholic Church from the earliest times has utilized the arts for the praise of God and as a means of communicating and expressing the Christian Gospel. Church architecture in Japan was one of the first expressions of this. Since the earliest periods of free religious expression in Japan, Catholic artists have contributed a great deal to expressing the truths of the Christian faith through art—to an extent far surpassing Protestant Christian artists. The Catholic Art Association was established several years following the end of World War II, and holds an annual exhibition in a downtown Tokyo department store. A collection of art materials through the means of a nation-wide application system, makes it possible for maximum participation by Catholic artists. One of the most well-known Catholic painters was the late Luke Hasegawa, who passed away in 1967. Yasutake Funakoshi is a famous sculptor who is known for his *Statues of the Twenty-six Saints of Nagasaki*. Kenji Imai is noted for his architecture and designs of many Catholic churches.

It is indeed significant that these Catholic artists have extended an invitation to the Protestant artists to participate in the Catholic Art Association's Sixteenth Exhibition in Tokyo. There is no questioning the fact that this is the most significant event to date in the process of the development of Christian arts in Japan. In line with the call for ecumenical cooperation by His Holiness Pope Paul, the Protestant artists plan to cooperate actively with the Catholic artists in their Exhibition. As a next step, certainly a joint exhibition by both Protestant and Catholic artists would strengthen the cause of Christian art in Japan as well as express the unity of Christianity as it seeks to find identity in the culture of Japan. The day of our intention is expected to come in the near future.

2. TOWARDS A COMMON BIBLE

Thomas Shunzo Miyauchi

and

Bernardin Schneider

Historical Note: *Thomas S. Miyauchi*

The co-operation of the Roman Catholic Church and the Bible Societies in the translation, publication and distribution of the Scriptures, is due, to the best of my knowledge, to recent initiatives taken by the Roman Catholic Church.

With the publication of the Encyclical *Divino Afflante Spiritu* in 1943, a biblical renewal movement within Catholicism became evident. The Bible Societies reacted favorably and positively to this movement, which had considerable missionary implications. In other words, the Bible was not to remain a book reserved to those "belonging to the faith," but was to be distributed to non-Christians as well. At this point the goals established by the Bible Societies met the intentions which were announced by the Catholic Church, that is: 1) to distribute the Scriptures to all people; 2) to translate them in the languages of all people; 3) to make them available at the lowest possible price. Thus it is no exaggeration to state that this common goal-setting is proof of a twentieth century "New Reformation."

As the United Bible Societies responded favorably to the moves of the Catholic Church, the possibilities for collaboration were examined in common deliberations. A new field was opened to the Bible Societies which they were eager to enter, even though obstacles had to be cleared away.

A step forward was made by "The Conference of the Church Leaders," held at Driebergen, Holland, in June of 1964. From this conference came a series of suggestions to Churches and the Bible Societies which read in part: "The Conference encourages the preparation, in collaboration *with*

all churches, including the Roman Catholic Church, of a common text in the original languages, to be the one source of translation for all Christians, and expresses the conviction that by means of honest scholarship, this is now a possibility. The Conference also encourages a common translation of the Bible that may be published either in common or separately as the circumstances require."

Another conference on the same matter was held at Crêt Bérard in Switzerland, in November of 1964. It produced a memorandum entitled, "Outline of Proposed Guiding Principles For Possible Cooperation by Roman Catholic and Protestant Translators of the Bible."

It was in this climate that the United Bible Societies Council of May 1966 was held in Buck Hill Falls, Pennsylvania. The Council earnestly took up the matter of a common translation of the Bible, and suggested ways of Protestant-Catholic cooperation, especially in areas where Christianity is a minority movement, such as in most parts of Asia. One of the participants was the Rev. Walter M. Abbott, S.J., assistant to His Eminence Cardinal Bea. It was decided to hold the Asia South Pacific Regional Conference at Swanganivas near Bangkok, Thailand. This conference was held in November of 1967. I would like to quote here some passages from the "Recommendation to all the Churches," issued by this recent Asia South Pacific Regional Conference:

"The churches should recognize that the Bible Societies are unable to fulfill the responsibility committed to them without the full support of *all the churches*. If the two billion people in Asia and the South Pacific are to be confronted with the Gospel, present methods of distribution must be expanded, and this Conference believes this to be possible only if the churches encourage Christians to take the book to the people adding their personal commendation and testimony."

One of the most urgent needs of our time is for Scriptures that are easily understood by ordinary people and especially by youth.

May I conclude this historical note with this passage from the Message of the Conference:

"We were pleased to hear four representatives from the Vatican and the Roman Catholic Church in Asia explain the declarations of the Vatican Council which open the way to co-operation between the Roman Catholic Church and the Bible Societies in making the Scriptures available to all."

Towards a Common Bible in Japan:

Thomas S. Miyawuchi and Benardin Schneider

In today's Japan, both Protestants and Catholics have complete translations of their Bibles in both classical and colloquial styles. The Orthodox have a classical translation of the New Testament. Also, a number of other translations of the New Testament and of portions of the Old and New Testaments exist in various styles, including widely circulated translations made by *Mukyokai* (Non-church) Christian scholars. One other Protestant and one other Catholic version of the whole Bible are in the process of translation. The Episcopal Church has a classical translation of the Apocrypha (which correspond in general to the Deuterocanonical Books included in Catholic Bibles); it also has a colloquial version of the same in preparation. However, so far no common Bible or portion of one has been published in Japanese.¹

The first general contacts opening the way towards a com-

1. A private joint Protestant-Catholic translation of the Minor Prophets was begun by the Rev. Eiji Suganuma and the Rev. Karl Walkenhorst, S.J., of Sophia University, but has been interrupted by the former's departure for studies in Edinburgh. This venture can rightly be considered a first blossoming of the fellowship experienced at the Translators' Seminar to be mentioned later in this article.

mon Bible in Japan took place July 20, 1964, on the occasion of a day of conferences and discussions on modern translations and translating by Dr. Eugene A. Nida and others sponsored by the Japan Bible Society, to which both Protestant and Catholic scripture scholars were invited. This was followed by an invitation on the part of the Studium Biblicum Franciscanum to representatives of the Japan Bible Society and to Catholic representatives to meet for a discussion of common translation problems. This meeting was held on January 18, 1965. The next initiative came from two separate Episcopal Committees of the Catholic Hierarchy of Japan: the Committee for Ecumenism, and the Committee for Christian Terminology.

It was at the first official session of the Episcopal Committee for Ecumenism, held on June 9, 1965, when the suggestion was made that, since the Japan Bible Society was then considering a revision of its current colloquial version, a presentation and subsequent consideration of observations from the Catholic side—along with those being presented for consideration by the Japan Bible Society constituencies—would no doubt pave the way for a public formal approval of this colloquial version for use by Catholics. Consequently, a total of some fourteen or so observations, prepared by the Studium Biblicum, were presented at the next Board meeting of the Japan Bible Society, which was held June 24, 1965. On July 9, 1965, a joint meeting of members and consultants of the Translation Department of the Japan Bible Society, and the staff of the Studium Biblicum Franciscanum, was held to further clarify and discuss these observations. The immediate result of these meetings, however, in spite of a most valuable sharing of insights and opinion, was a general decision that a revision of the colloquial version of the Bible at just that time was not opportune. But at this point it is of special interest to note that the observations which were received from the Catholic side during the course of these meetings were much less numerous and much less far-reach-

ing then many that had been received from the various constituencies of the Japan Bible Society!

The Episcopal Committee for Christian Terminology has included among its concerns the problem of biblical proper names. The Studium Biblicum Franciscanum, in preparing the scripture texts for the revised Catholic catechism published in 1960 had, with the approval of the hierarchy, adopted a new policy for the transcription of proper names. This policy stated that where more than one transcription for the name of one and the same person or place are now in use in Japan, that form is selected which prevails in the general Japanese usage. In the majority of cases this prevailing form is that used in the Bible Society version rather than the form in traditional Catholic use. However, some reservations were made where the Protestant form is less in keeping with modern transcription usages in Japan than is the corresponding Catholic form.

An opportunity to study some of these common translation problems in depth was furnished by an international and interdenominational Bible Translators' Seminar which was conducted in Japan from August 15th to September 2nd, 1966. This Seminar was held under the auspices of the United Bible Societies with the Japan Bible Society acting as sponsor and host. A recent general report of the Japan Bible Society contains the following details of this Seminar which are of interest here:

The three-week Bible Translators' Seminar in the summer of 1966 at Hachioji near Tokyo was really an epoch-making event for the J.B.S. We had fifty-five ardent participants, 30 from Japan and 25 from the other Asian countries. . . Eleven of the fifty-five participants were scholars of the Roman Catholic Church, and through this experience we had the opportunity for study and close fellowship with them. We are sure this will prove to be the introduction to deeper cooperation

in translation with them. This has been followed by further talks with the participants at the Franciscan Biblical Studium of the Catholic Church.²

The "further talks" referred to in this report took place on April 10, 1967. At the invitation and under the auspices of the Japan Bible Society, twenty-five of the Hachioji seminar participants from Japan, including guest lecturers and observers, met to discuss the situation of Bible translations now in use in Japan, and the feasibility of Protestant-Catholic cooperation in future translation work. One concrete result of these discussions was the request made to the Japan Bible Society to launch a specialized periodical in which to exchange ideas and to present and discuss translation problems in Japan. This would be similar to the *Bible Translator* which is published by the United Bible Societies to exchange ideas and discuss translation problems on a worldwide scale.

In summary and conclusion, it can be said that progress towards a common Bible in Japan involves the solution of three basic problems: 1) that of differing forms of proper names and/or terminology; 2) that of the exclusion/inclusion of the apocryphal/deuterocanonical books of the Old Testament; 3) that of the adjoining or the non-adjoining of explanatory notes.

The first question has been sufficiently touched on above. In due time common agreement will surely come.

A workable solution to the second problem already envisaged in other common Bible projects is to publish two separate editions of the Bible: one with, and one without the apocryphal-deuterocanonical books. These would then be grouped together at the end of the Old Testament instead of being dispersed through it, as is the case in most Catholic

2. T. S. Miyauchi, 1967 Report of the Japan Bible Society, presented at the United Bible Societies' Asia-South Pacific Regional Conference held in Bangkok, Thailand, November 7-15, 1967, pp. 16-17.

Bibles at the present time. Such is the arrangement followed by the supplementary editions of the Protestant *Revised Standard Version* and *An American Translation* (Smith-Goodspeed). The former is entitled, *The Holy Bible and the Apocrypha*; the latter is simply called *The Complete Bible*. Perhaps a common term for these books might be "The Intertestamental Books."

The last of the three basic problems to be faced on the way towards a common Bible concerns the adjoining or the non-adjoining of explanatory notes. The Catholic observance in this regard has been to adjoin at least a minimum of explanatory notes to modern versions of the Scriptures. The observance of most Bible Societies, on the other hand, has been to produce Bibles without note or comment. More and more, however, the Bible Societies are recognizing the need for "Help for Readers," especially for new readers in cultures that are not predominantly Christian, such as is certainly the case in Japan. The needs of all concerned can be satisfied, it would seem, with annotations limited to the following types: 1) alternative readings and renderings; 2) an explanation of proper names and plays on words; 3) historical backgrounds and cultural differences; and 4) section headings and cross references. In the same category would come such supplementary features as maps, glossaries, indices, tables of weight, measures, etc., and possibly illustrations for certain types of editions.

In this connection, one thinks of the line drawings, section headings, synoptic gospel references, word list, and index contained in *Today's English Version of the New Testament, Good News for Modern Man*, which was produced and published by the American Bible Society in September of 1966. Approximately eight million copies have been sold in a little more than one year. The great appeal of this version, as was the appeal of its predecessor in Spanish, *La Versión Popular*, is its breakthrough in the basic translation principle followed: that of dynamic equivalence in idiomatic

language rather than that of formal correspondence in lexicon and grammar.

A suggestion seems to rise here almost spontaneously: would not such a venture in Japan—but here a jointly-made translation—intended primarily not for official use by Protestants or Catholics or other Christians but, for the more than 99% other Japanese in this extremely literate country, be the logical common Bible project with which to begin? Of course all Christians would, or should be directly involved. For the wise and effective distribution of such a translation would be precisely their duty and privilege. Exploratory discussions along these lines have already taken place.

Finally we are happy to be able to mention that other exploratory discussions have been inaugurated to sound out the possibility of a commonly sponsored publication of a Shorter Bible, giving the mainstream of salvation history from *Genesis* to *Revelation*, similarly intended for the overwhelming majority of Japanese, non-Christian and Christian, who have neither the time nor patience nor initial zest for the reading of the whole Bible but who do have the time and interest and zest for such a grand introductory tour through the whole of “the wonderful works of God.”

If other countries have done such things, why cannot Japan?

3. *ECUMENISM AND THE FUTURE OF CHRISTIANITY IN JAPAN*

Ryozo Hara and Paul Pfister

It is important to remember that ecumenism has, from its beginnings, been closely connected with the missionary activity of the churches. The modern ecumenical movement, which received its real start at the World Missionary Conference of Edinburgh in 1910, led finally to the establishment of the World Council of Churches at Amsterdam in 1948. It was, therefore, quite natural that the World Council of Churches and the International Missionary Council were fully integrated in 1961 at the Third Assembly of the WCC, which took place, significantly, in India. Since that time the work which had been carried by the IMC has been the responsibility of the WCC's Division of World Mission and Evangelism.

On the Catholic side, the *Decree on Ecumenism* which was promulgated during the Second Vatican Council has pointed out that the missionary activity of the Church and its ecumenical efforts are closely connected because, "the division among Christians damages the holy cause of preaching the gospel to every creature, and by the same mandate which makes missions necessary, all the baptized are called to be gathered into one flock."

Consequently, it has been due in large part to the ecumenical movement that there is a growing consciousness among all Christians that they share a common responsibility of witness and service towards the human family. Happily we see developing between the various Christian bodies a *koinonia*, a union of prayer, witness and service which is of the greatest value for the spiritual benefit of mankind, and for promoting unity among Christians themselves.

All of this promises well for the future of Christianity

in Japan. While the Japanese nation this year is celebrating the centennial of Emperor Meiji, the Christian churches are recalling the beginning of a new era of evangelization. With gratitude and veneration, they remember the pioneers of missionary work, who, with strong faith—but belonging to various churches and denominations—laid the foundations for a new growth of Christianity in this country. God has visibly blessed their patient labours. Although the numerical strength of the Christian churches is modest, the Bible is read and esteemed by millions, and it is no exaggeration to say that Christian ideas and ideals have penetrated deeply into the life of the Japanese nation.

Nevertheless, the churches must acknowledge the fact that the main task of evangelization has yet to be fulfilled, and that for this purpose an ecumenical attitude and stance is imperative for Christian bodies in their common task of witness and service.

Fortunately, since the end of the war ecumenism has made substantial progress in Japan: among the Protestant churches, particularly through the strengthening of the United Church of Christ in Japan (*Nihon Kirisutokyo Kyodan*), the reorganization of the Japan National Christian Council together with its various instrumentalities, and the relationship of various churches in Japan to the World Council of Churches; and, among Protestants and Catholics together, from the opening of the Second Vatican Council at which Protestant observers from Japan were present. Since then, ecumenical contacts and activities have spread rapidly throughout the country, as is exemplified by the joint publication of this *Yearbook*.

As we face the future, two principles should guide the Christians of the various denominations in their efforts for common witness and service in Japan: 1) that which unites us is greater than that which separates us; and 2) we should do everything together unless theological conscience forces us to act separately.

These principles, although valid everywhere, have their special significance in a country such as Japan in which Christianity is still so small a minority. As Bishop Ito expressed it at a recent ecumenical prayer service in Tokyo, "all Christians through combined efforts should make the people of Japan familiar with the great ideas of God's Fatherhood, of His merciful plan of salvation for all mankind through Christ, His Son, who called all men to live in a brotherhood of love, and gave them a hope which does not disappoint. Ecumenical dialogue will help Christians to better acknowledge their common patrimony of doctrine, faith and piety, and to dispense the riches of the Gospel to the people of Japan."

The Bible is a sacred bond uniting all Christians, since all of them are living on the Word of God. It is, therefore, the primary means in their common effort of evangelization. For many years already, Protestant and Catholic scholars in various countries have been, in the spirit of humble service, collaborating in the translation of the Word of God.

Vatican Council II has especially recommended cooperation among Christians for the purpose of common translations of the Scriptures, so that Christians of all churches might use the same text of the Bible. It was, therefore, an ecumenical event of great importance when, in January of 1967, representatives of the Protestant United Bible Societies met in Rome with Roman Catholic scholars invited by the Secretariate for Promoting Christian Unity, and worked out with them a set of recommended guidelines for the future efforts towards common translations of the Bible. (Please refer to pages 175-182 of this *Yearbook*.) While Cardinal Bea emphasized that these efforts concern a work which is basic and vital to the future of Christianity, the Chairman of the Executive Committee of the United Bible Societies, Dr. L. E. Holmgren, who was a missionary to Japan for several years after World War II, said that this work will hasten the day when we can proclaim to the world that there is one faith,

one Gospel, one Lord. It is easy to see that this applies in a special way to Japan. Happily, for some time now, fraternal cooperation has been going on in this field of Bible translation between Protestants and Catholics, particularly between the Japanese Bible Society and the Studium Biblicum of the Franciscan Fathers in Tokyo. The wonderful success of the French ecumenical translation gives great encouragement for us to strive for the same goal in Japan.

In the vast field of evangelization and pastoral work, the Christian churches in this country face many common problems. The great changes in the structure of the post-war society in Japan, the rapid urbanization and the migration of so many young people from the rural districts to the cities, the new living conditions in urban centers, etc., demand from all churches a thorough adaptation of their pastoral methods, and, as far as possible, a coordination of all Christian forces. With regard to the matter of rural-urban migration, the Catholic Church is especially hard hit because of the exodus of many thousands of young Catholics from the region of Nagasaki; however, Protestant churches are also experiencing this same phenomenon.

Great pastoral care is needed to help these young migrants preserve their faith and find in their new environment contact with their Church. Fraternal cooperation among the churches in an ecumenical spirit will facilitate this care for the migrant Christians.

In preaching the Gospel throughout the country, the churches must avoid the appearance of rivalry, and must foster fruitful cooperation for the common cause of evangelization. For this same purpose, fraternal contacts among the agencies of public information and mass media seem desirable.

Ecumenism is also of great importance in the field of education. To a great extent Christianity in Japan owes much of its influence to its educational institutions which are located throughout the country. These institutions have many

common tasks and face many common challenges. Through combined efforts they can make a most valuable contribution to education in the whole country, especially with regard to social ethics, and thereby challenge the Christian youth in Japan. Both within and outside of these educational institutions, the pastoral work of the churches among the youth of Japan should as far as possible be carried out on a united basis. This is necessary in order to save young people from materialism and hedonism, and to enrich them with the ideals of the Christian faith. Thus it should be emphasized that the manifold Christian youth associations which exist in this country should work together in a true ecumenical spirit for a common purpose.

The same principle applies to Christian work and activities in the sphere of social welfare. The numerous social work projects and organizations belonging to the various churches are all supported by the spirit of the Gospel and announce the Christian doctrine of the dignity and fundamental rights of all men as children of God. Here, too the Christian churches are facing common tasks and problems and by their coordinate action they can deeply influence Japanese society. They can do much not only to promote institutions of social welfare, but furthermore, and more basically, to improve social legislation, labor conditions, etc.

Through the spirit of ecumenism, Christians all over the world have gained a deeper consciousness of their common duties toward human society. The Second Vatican Council has expressed this in its *Pastoral Constitution on the Church in the Modern World*, as has the World Council of Churches-sponsored 1966 Church and Society Conference in Geneva. But more recently, the Joint Working Group of the Roman Catholic Church and the WCC at its fifth meeting in May, 1967, in addition to theological matters, discussed the role of the churches in the life of the world, their obligation of cooperation in the fields of social justice, economic and cultural progress, international order and world peace.

All these matters and particularly the problem of peace are subjects of the greatest interest to the people in Japan and the combined efforts of Christians will be given great attention by the Japanese public and carefully considered.

Since 1966 several Round Table Conferences have been held between representatives of the Roman Catholic Church and representatives of the United Church of Christ in Japan and of the Japan National Christian Council. At these conferences, the common problems of Christians in Japan have been discussed in a fraternal spirit, and some ways of co-operation have been examined. These contacts on an official level do not limit in any way the ecumenical work and contacts on the private level, but rather encourage and help them.

An important step on the road of ecumenism in Japan was surely the decision of Protestants and Catholics to jointly erect a Christian Pavilion at the Osaka World Exposition in 1970. With God's help this Pavilion will provide a witness of the Christian message to millions of visitors, and at the same time be a symbol of what ecumenism means in Japan.

4. THE IMAGE OF THE CHURCH: AN ECUMENICAL RESPONSIBILITY

Joseph J. Spae

The title of this contribution is its conclusion. Its basic materials are found in an inquiry related to "the acceptance or rejection of Christianity in Japan," partly summarized on pages 101-107 of this *Yearbook*. It is not my purpose here either to defend the accuracy of the image of Christianity in this country, or to refute it. I simply take it as I find it. The image is composite; all Christians and their organizations have contributed to its formation. To improve it is their joint responsibility. Their willingness to accept the criticism which it implies is proof of the earnestness with which they intend to be the light of this world, and the salt of this earth.

1. "Christians are unnatural"

One of the most emotion-laden words which the Japanese apply to Christianity is "*katai*," meaning "hard" and "harsh." What is implied is that Christians lack "*joie de vivre*." Some of them (like Catholic priests and sisters) do not marry; many of them do not drink nor smoke. As Professor Robert Lee has written, "Christianity seems to erect a barrier in setting such high ethical ideals and moral norms that many Japanese fear they cannot possibly attain to it." (R. Lee, *Stranger in the Land*, p. 161.)

Yukio Mishima is said to have remarked: "Christianity should leave Japan alone. We Japanese are close to nature and we love its freedom. Christianity is unnatural and would take that freedom away." Japanese often believe that Christian asceticism stunts the normal growth of the human personality. Shinto and Buddhist currents of thought have combined to create the deep-seated impression that what is

"natural" is wholesome and that human nature is "essentially good." As the popular saying goes, "*sei wa sei nari*," "nature (the same character is used for the word for sex) is holy."

There are germinal truths in the Japanese concept of "nature." Christians will use them as stepping stones toward a theology of the natural and the humane which captures Japan's traditional currents of cosmic spirituality and integrates them with the latest Christian thinking on man's "original nature" made to God's own likeness. As the human nexus is at the core of Japanese value judgments on religion, priority must be given to a projection of "the gentleness and sympathy of Christ." (*II Cor. 10:1*) Professor Joseph Kitagawa (a Christian himself) has written this indictment of our present attitudes:

"One of the greatest problems for contemporary Christianity (in Japan) seems to be its lack of capacity to take seriously the analysis of human existence and religious insight gained by the historic cultures of Japan, as well as a lack of willingness to enter into the spiritual struggle of the present-day Japanese people." (*Religion in Japanese History*, p. 338)

Christians could accurately assess their own worth and missionary efficacy to the degree to which they propagate "the fruits of the Spirit in human life," as Paul says, and make them acceptable to Japanese society.

2. "*Christians are too self-conscious*"

This charge implicates both Christian doctrine and Christian living patterns. Japanese literature sees Christian doctrine as "dogmatic," "intellectual," "severe," and "anti-cultural." Christian living patterns are said to be "conceited," "exclusive," and "cliquish."

Precisely, what does Japanese sensibility refuse to accept in the Christian view of life? I wonder whether the answer to this question is not to be found in a type of

Christian assertiveness which claims to capture all divine realities in exact, verbal, formulations. Or also, I wonder whether the answer to this question is not to be found in a kind of historical fundamentalism which pays attention to time and place, chapter and verse, and thereby tends to overlook the deeper meaning of salvation as an intimate event in which a loving God is perceived and accepted by an intuitive thrust of the mind.

Christians are also said to be "class-conscious" and "ghetto-minded." *De facto*, 95% of Japan's Christians (with the exception of those living in Kyushu) belong to the middle-class, a situation which has always been viewed with considerable alarm, but for which no remedy could be found. The question must then be asked: How does a single-class membership affect the perception and the practice of the Christian faith? No satisfactory answer exists. But if Max Weber's hypothesis on the relation between social stratification and affinity for religious doctrines is correct, then it would follow that the type of membership we find in Japan would produce Christians whose lives are characterized by a high degree of formalism and a low degree of religious affectivity. They will, in words used by our critics, project an image of sternness and suffer from lack of human warmth. They will put great stock on orthodoxy, ethical conformity and the sacramental cult. In such an atmosphere, charismatic gifts, personal insights, and daring initiatives will not easily come into their own.

What sort of relationship is there, if any, between the educational level of Japanese Christians and their type of faith? Sociologists generally admit that a higher education tends to develop a mind which is critical of final and absolute values such as Christianity proposes. Education, they say, easily becomes an inhibiting factor in establishing intimate personal relations; it makes people sceptical towards structured authority and resentful of moral pressure such as is obtained in a non-selective convictional milieu.

There is no way of knowing to what degree sociological research done in other countries would find confirmation in Japan. But I suspect that it would help us establish a typology of creedal differences and emphases among Catholics and Protestants, and that this could lead to a better understanding of the important Japanese-Christian phenomenon of "Non-church-ism" (*Mukyokai-shugi*). At present no one can tell what portion of impulse toward Non-church-ism should be assigned to charismatic leadership, to the high educational level of its members, or to the general Japanese religious background and milieu. This much, however, is certain, as several of the university professors who answered our questions have pointed out: Non-church-ism is seen by them as a corrective to what, many feel, are obvious Christian shortcomings.

3. "*Christian intellectualism*"

The Christian faith is said to be abstract, ideological, conceptual and formalistic: in one word, "*rikutsuppoi*." There is no doubt that the current presentation of the Christian message, both by Protestants and Catholics, is much too complicated, too theoretical, and too distanced from daily concerns. Its thought patterns are too intricate; it uses too much theological jargon. As Lee states, "All too frequently Christianity seems to be primarily an affair of the mind, something rarefied, disembodied, disincarnate and perhaps akin to the ethos cultivated by the tradition of Zen Buddhism. Not a few, therefore, are turned away by the seemingly intellectual demands of the Gospel." (*Stranger in the Land*, p. 162-3)

It has been suggested that the corrective of "Christian intellectualism" is "intuitionism." The Japanese, it is well known, revel in the supra-rational, the non-verbal. They trust their "taste," and the pendular or seasonal flow of their feelings.

The true corrective in this case is in a middle course. "In-

tellektualism" and "intuitionism" are essentially the same: both are a one-sided denial of Christian objectivism; and both have the same effect (as our inquiry has shown), that is, they keep people away from the Church. By Christian objectivism I mean that dynamic awareness of the substance of the faith and the corresponding effort to preserve that substance and to pass it on, untarnished by time or clime, uncompromised by human weaknesses, to future generations. To reach this goal, particularly in the relativistic atmosphere of Japan, "intellectualism," if it means the pursuit of truth by a vigorous thrust of the mind, based on logic and on reason, can and must be a help. And so can and must "intuitionism," because it is, with faith and legitimate authority, a valid way of apprehending the truth. Christian objectivism is an exercise in spiritual balance, a quality which Japan much admires and which would purge both our "intellectualism" and our "intuitionism" of that conceit (*unubore ga tsuyoi*) which, our critics intimate, has kept many a good pagan away from the faith.

4. "*Christianity is foreign to Japan*"

No charge against Christianity in Japan is so complicated, so painful to the missionary, and so frustratingly difficult to answer as the allegation that "Christianity is foreign to Japan." The cliché is old. "Foreignness" has lost its cutting edge. It has become a grab bag for all those ill-defined emotions which, subconsciously, react against the Christian presence. It accuses Christianity of intransigence embedded in its institutional and moral patterns, of divisiveness in regard to family and social loyalties, of superior attitudes towards the traditional faiths, and of intellectualism which obfuscates the evangelical ideal with Western conceptualizations.

Thus Rinzo Shiina, a Protestant convert and former communist writer, feels that "Christianity in Japan has had no language by which it could speak directly to the Japanese

laborers and masses; it has been the property of a few intelligent people. . . . It has not been willing to get rid of that stigma. . . . It is only understood by a few, all members of the privileged classes." (*Japanese Religions*, Vol. 1, No. 2, 1960, p. 14-17) Yet, Shiina does not want Christianity to abandon its uniqueness but only the exotic. "The foreignness of Christianity to the Japanese people," he concludes, "is related to the basic foreignness of Christ to every man. I firmly believe that, from the encounter of Christianity with Japan, words and deeds will spring forth which can appeal to our people and which will be thoroughly Japanese." (*Ibid*)

The "foreignness" of Christianity is not the same as that of Buddhism. And the reaction to it is not mere xenophobia. The Japanese extreme receptivity to foreign ideas does not easily fasten upon the people or the countries which import them. As yet, Christ, "the stranger," is being sought more for his gifts than for himself. We find in this fact the ultimate poles of all spiritual tension: there is a "xenophobia" at the heart of Japan's "xenophilia" for Christ, for the Bible, and for the Church in which Christ manifests himself.

5. "*Christianity is an American religion*"

This charge is superficial and unfair, but it is understandable. The Japanese reaction to this impression has often been latent, sometimes favorable, but always concerned with "independence," spiritual, organizational and financial. It is perhaps not free of a certain "anti-missionary spirit" which showed up repeatedly in our inquiries and which serves notice that foreign missionaries are guests of this nation and on temporary assignment. American and Western Christianity has sometimes been seen as defeating the work of its missionaries. Few countries demand higher qualities in Christ's ambassadors than does Japan.

The charge is also a compliment paid to American efforts and generosity. For reasons which I cannot theologically

explain, the curve of Christian expansion in this country, both Protestant and Catholic, shows striking parallels with the degree of American-Japanese friendship during the last century. The influence of missionaries upon that friendship is generally recognized and gratefully accepted by the people of Japan.

6. *"Modernization is Christianization"*

The confusion expressed by this facet of the Christian image in Japan is understandable in the light of history. More surprising is the fact that this confusion still persists, and that sometimes missionaries have abetted its survival. The consequences of this fact are, to say the least, ambivalent. The state of Christianity (and the attitude of its own faithful toward their religion) has too often been conditioned in the light of its "usefulness" to the secular purposes of Japan. Christianity appeared at times as a tool of foreign control and the government did not hesitate to invoke Christianity's help to influence foreign opinion.

Missionaries were sometimes victims of an illusion which they had helped create, namely, that "Western science" and "cultural norms" were inseparable, and identifiable values with "the West" and "Christianity." Their Christian hope and optimism were sometimes strengthened by the awareness that "a new Japan" was being born from the acceptance of democracy, liberalism and internationalism. This attitude provided them with little incentive for accommodation. When the Japanese people perceived the difference between modernization and westernization/Christianization, and became more critical of Christianity's contribution, the demythologization of its cultural role was not welcomed by a type of missionary who saw in it primarily the rebuttal, not so much of his faulty evangelistic methods, as of his country's policies. Actually, it was a blessing in disguise, and it led to a needed purification of missionary motivation. More important, it opened the road for Japan's acceptance

of Christianity on its own, strictly religious, merits.

It was my privilege to research the gamut of Japanese-Christian attitudes with a young sociologist, Professor Suzuki Norihisa, a Christian of *Kyodan* affiliation, of St. Paul's University. In an independent study, published in *The Japan Missionary Bulletin*, and in our jointly-authored book, *Nihonjin no Mita Kirisuto-kyo* (Christianity Seen Through Japanese Eyes), Professor Suzuki has some insights of his own which, due to his personal qualifications, are of particular interest to our theme.

Professor Suzuki thinks that in the Christian churches of Japan the laity have not been sufficiently involved in the missionary effort. He is under the impression that paternalism is rampant in the relations between clergy and laity, and that Christian ministers would be wise to look for the causes of stagnation in themselves. He deprecates provincialism and factionalism among the clergy. Sectarian terests, he thinks, often take precedence over general interests involving the destiny of the whole Church.

Professor Suzuki makes a comparison between some "New Religions" and Christianity from the point of view of their mutual missionary efforts. He does not find in Christianity that "go-getting" spirit which, to his mind, explains the success of the "New Religions." He even thinks that Christianity in Japan does not carry out a positive evangelizing movement, and he points out that such a movement must be a lay movement, not a preserve of the clergy.

It is obviously easier to love Christ than to love that imperfect replica of him which is the Christian. But the Japanese image of Christ, as well as that of the Christian, needs considerable retouching. Professor Suzuki would put the emphasis upon a new approach which brings out "the natural, human qualities of the faith." The Japanese value highly what they call a "*ningensei no shizen naru koto*," which could be translated by "being Japanese with the Japanese," and which refers to the theological incarnation of divine

realities within the human context of this country. The failure of Christians to achieve a balance between commitment to their faith and sociability, Professor Suzuki thinks, is the chief reason that they are accused of hypocrisy, by which is meant unconcern for their fellowmen.

The "foreign" element in Christianity is an ambivalent missionary quantity. Some feel repulsed by it; others have come to Christianity exactly because it is "different." This type of convert wants no association with anything which reminds him of the traditional religious structures in which he was educated. Such a fact increases the Christian's alienation from Japan's cultural background and threatens to make of him an exile in his home.

Our inquiry has borne out that, for all the changes which engulf Japan, her particularism has hardly been touched. It remains a tacit standard of reference, subconsciously nourished by Japan's traditional ideological insularity. It surfaces, not in the rejection of Christianity as such, but in the rejection of the new human nexus which Christianity imposes and which man's sinfulness opposes.

Japan, nevertheless, moves on toward anti-particularism, i.e., universalism and individualism which are the pillars of cultural catholicity. It is precisely this move which is Christianity's anonymous ally. The day will surely come—and perhaps sooner than we think—for Japan to look in the mirror of her recent history and find her new countenance.

What Japan will then decide to do, she will decide in dialogue with Christianity. At this point in history, this decision would be premature: Christianity is not yet present to this nation in that effective form which no longer permits emotional neutrality but forces one to a decision. It is supremely important that the image of Christianity in this country be sharp, correct, attractive. Christianity means one Lord, one baptism, one faith, one community.

I consider the image-creating task of the Church in this country a prime concern of all. Until we seriously—ecum-

enically—address ourselves to this task, Christianity in Japan can hardly hope for more than Paul received in Athens—a mixed reception.

PART III

DIARY OF 1967

James Gittings and James McElwain

An early example of cooperation affecting Catholic-Protestant relationships in Japan took place on the Shima-bara Peninsula in the year 1637-38. On that occasion, Dutch Protestant warships assisted the Shogun Iemitsu's forces in their struggle to level the last remaining fortress held by Roman Catholic lords of Kyushu.

In the year 1967 a more happy series of cooperative steps were taken by Roman Catholic and Protestant churchmen of Japan in an effort to face together some of the opportunities and problems created by Japan's secular society. To say the least, the new Catholic-Protestant conversations are an improvement on enmities of 300 years ago. They may indicate that a new era in Christian mission in Japan is about to dawn.

In the following diary for 1967, activities involving both Catholic and Protestant churches are rendered in italics.

JANUARY

Statistics released by the *Kyodan* (United Church of Christ in Japan) reveal that membership in the largest Protestant communion reached 198,437 at the close of 1966, an increase of approximately 4000 over totals for the preceding year. There were 1,931 clergy serving the *Kyodan* at the close of the year (the 1 clergyman to approximately 100 members being the highest ratio of Protestant clergy to church members in the world), and 1,654 Sunday schools.

Following requests from two Japanese newspapers, Pope

Paul VI sends New Year's greetings to "Modern Japan, illustrious member of the great family of those people who desire to promote international community life in the spirit of brotherhood, collaboration and justice," urging the nation "to carry out in the world a mission of progress and peace."

Catholics and Protestants mark the Week of Prayer for Christian Unity with an ecumenical worship service at St. Alban's Episcopal Church, Tokyo, on January 18. The historic service was followed on January 20 by a meeting at Alaska Restaurant between leaders of the Japan Catholic Church and the Kyodan.

The foreign community in Japan also holds a joint ecumenical service at Tokyo Union Church. Preachers at the ceremony were Dr. Masatoshi Doi and Father Joseph Spae.

Kyodan forms committee to study Church structure.

The Japan Catholic Bishops' Conference is formally inaugurated Jan. 28. The statutes of the Conference call for the election of a new President and other officers, all posts to be held for three years. The National Catholic Committee of Japan (NCCJ) becomes the secretariat of the new Conference.

FEBRUARY

Dr. E. Stanley Jones, noted Methodist evangelist, arrives in Japan to conduct his ninth evangelistic campaign in this country. The 83 year-old evangelist is assisted by Professor Shuichi Ozaki of Seinan Gakuin, Professor Boko Tsuchiyama of Kunei Junior College and Dr. Saburo Yasumura, a prominent translator, in a series of meetings on the subject, "The Church As Mission."

Archibishop Bruno Wüstenberg, the New Vatican Apostolic Pro-Nuncio, (Ambassador) arrives in Yokohama.

Group of Osaka Christians form "Christian Laborers Council."

The directives of the Second Vatican Council on full participation in Church life are implemented in Osaka diocese.

Three new groups—priests, lay people and pastoral—are formed to advise the bishop, Yoshigoro Taguchi, on evangelization.

Eleventh annual Reformed Theological Conference is held on February 14-15 at Osaka Christian Center. Studies led by Dr. John Barksdale, Rev. John Trimmer and Miss Mary McCrimmon center on role of Old Testament in the Christian Faith.

Offerings collected at World Day of Prayer meetings are given to the Nepal Project of the Women of the International Christian University Church. Japanese donors designate their gift for the support of a Japanese social worker, Mrs. Tomoko Tsukada, attached to the United Mission in the mountain nation.

Billy Graham committee sets \$100,000 (Yen 36 million) as target for financing the Billy Graham autumn campaign in Tokyo.

"Dialogue with the new church, the Catholic Church" sets the theme of a two-day meeting between Protestant and Catholic clergymen at Yugawara, Kanagawa-ken. The meeting, the fifth Seminar of the Southern Section Ministers of the United Church of Christ, discussed the recent Vatican Council and the "new" Church.

Seventeen Christians are elected to the Diet in February elections.

Kyodan Moderator Masahisa Suzuki asserts that Japanese Christians bear a special responsibility for the welfare of co-religionists and fellow citizens on American-held Okinawa. Initial talks looking forward to union between Okinawa *Kyodan* and United Church of Christ in Japan are held on February 25.

MARCH

Regular conversations continue between Catholic and Protestant leadership. Japan National Christian Council (JNCC) General Secretary Chuzo Yamada asks whether

Catholics and Protestants can operate a joint pavilion at the 1970 Osaka Exposition.

Deluge of 730,000 applicants for admission hits Japanese universities. Privately operated schools (including Christian universities) find themselves expected to accept the majority of the prospective students.

International Christian University plagued by student strike. Though less than ten per cent of enrollment participates in the struggle, picket lines are respected by the majority of students.

The Franciscan Bible Foundation publishes a new critical Japanese translation of the *Gospel of St. Luke*.

Kyodan (United Church of Christ) officials meet at a lodge near Mount Fuji on February 27-March 1 to draft new plans for relationships with overseas churches. The *Kyodan* executives decide to move from status as a "receiving" church to one which initiates and administers cooperative Christian mission in Japan. The church will henceforth insist that aid from overseas to *Kyodan*-related schools and social service groups be channeled through its bureaus.

JNCC elects a Tokyo German-speaking congregation, *Der Evangelischen Gemeinde Deutscher Sprache*, to associate membership in the Council.

Leaders of JNCC gather with delegates from ecumenical agencies at Gotemba on March 6 to draw up a program of Joint Action for Mission. Observers from Japanese churches not affiliated with JNCC also attend, including Catholic representatives. Plans are laid for joint Protestant participation in mission to urban and industrial sectors, mass communications, university people, theological education, and overseas Japanese. Joint activity also is slated in the fields of surveys and studies, Bible translation and hymnal revision.

The first preparatory meeting of the Third World Congress of the Lay Apostolate opens in Tokyo, with Miss Rosemary Goldie, Secretary General, as featured speaker. It

is decided to send a Japanese delegation to the Congress, to be held in Rome Oct. 11-18.

Figures released for 1966 by JNCC further underscore the divided nature of Japanese Protestantism. Sixty-two church groups (of 87 reporting) have memberships of under 1000 persons, and nine "denominations" claim less than 100 adherents. The "Big Six" of Japanese Protestantism again are the *Kyodan*, Spirit of Jesus Organization, Anglican Church, Baptist Convention, Evangelical Lutheran Church and Presbyterian Reformed Church, which share 332,664 members in 2,873 congregations.

In response to a request from the Ministry of Education, Catholic and Protestant scholars meet to discuss ways of achieving a common Christian terminology.

Japan Bible Christian Council, a conservative evangelical group, dissolves on March 16 because of "decline in active membership" and "lack of interest."

Dr. Isamu Omura, known for pioneering work in re-establishing relationships with Korean Christians, leads a slate of new officers elected at the JNCC's organizational meeting at Tokyo on March 16. Vice-chairmen are the Rt. Rev. David Makoto Goto of the Nippon Seikokai and the Rev. Atsumi Tasaka, a Lutheran. Appointed to secretaryships are Rev. Yoshikazu Nakajima of the Japan Baptist Church and Rev. In Ha Lee of the Korean Presbyterian Church in Japan.

On Easter, March 26, Moderator Masahisa Suzuki of the *Kyodan* issues a "Confession On The Responsibility Of The United Church of Christ in Japan During World War II." The Confession, which begs "the mercy of our Lord and the forgiveness of our fellow men" for the way in which the Japanese Church "sinned with" the nation during World War II, was drafted by the Standing Committee of the denomination and approved by its executive committee.

APRIL

Tokyo police enter the campus of International Christian University to enforce obedience of an injunction issued by Tokyo District Court calling for removal of records from a hall the students had seized. When students refuse to stand aside to permit transfer of the records, the police swarm to the site. Thereupon students "voluntarily leave through one of the windows."

Delegates to the United Nations Economic Commission for Asia and the Far East (ECAFE) receive copies of the new papal encyclical "On the Development of Peoples" during their conference in Japan.

A Credit Union League affiliated with Sophia University Economic Research Council unveils plans for activity outside the church, among the poor and young workers in small and medium-sized enterprises.

May Day call to Japanese workers is issued by *Kyodan's* Occupational Evangelism Committee. The *Kyodan* asks the workers to view both leisure and work activities as part of an integrated attempt to achieve human dignity and the better life.

Reaction against the *Kyodan's* Easter "Confession" builds up in Tokyo.

Christian opinion in the April municipal election divides between supporters of Dr. Masatoshi Matsushita, a Christian who is the Tokyo mayoralty candidate of the center and right, and those who back Professor Ryokichi Minobe, the Socialist-Communist candidate. Much of Dr. Matsushita's Christian opposition derived from irritation at his support of February 11 (once the militaristically-tinged "Kigensetsu" festival) as the date for the proposed new "National Foundation Day." Later, Professor Minobe won the contest.

Seicho no Ie and Catholic leaders meet to discuss the problem of abortion in Japan and map out ways to tighten the Eugenics Law.

The Osaka Prayer Band, a breakfast prayer group that

meets once a week, celebrates its tenth anniversary. Since the beginning of the Osaka prayer breakfast the idea has spread throughout Japan and Okinawa, resulting in the founding of such groups in 50 cities.

The Catholic Medical Association decides at the annual convention to host the Fourth Asian Congress of Catholic Doctors in Tokyo in the fall of 1968.

MAY

Japan Baptist Union holds its annual convention at Shodoshima, the island in the Inland Sea where missionary skipper Luke W. Bickel made his first port of call in 1899 aboard the Gospel ship "Fukuin Maru." In a highpoint of the festivities, the latest in the series of Gospel ships—the "Fukuin Maru IV"—sends a landing party ashore at the convention site dressed in costumes of 1899.

Japan's tiny but energetic Holiness Church (Nippon Holiness *Kyodan*—*Kurumada-ha*) announces a drive to increase its membership by 50 per cent in the next three years. The 20 year-old Holiness group now consists of 117 congregations with a membership of 4,982 (1966). Approximately 230 missionaries maintain loose affiliation with Nippon Holiness *Kyodan*.

Dr. Gordon K. Chapman, former editor of the *Japan Christian Yearbook* and a missionary to Japan since 1921, retires on May 24. A United Presbyterian, Dr. Chapman devoted wartime years to caring for Japanese-Americans who had been interned under difficult conditions in the USA.

Nihon Lutheran Church and members of the Missouri Synod's (USA) Japan Mission meet at Tokyo for their annual general conference. Representatives and clergy of the 2,738-member denomination hear reports on progress of their medical mission to India, the first attempt of the Japanese Lutheran church group to engage in overseas mission work.

Cardinal Doi is chosen as President of the newly con-

stituted Japan Bishops' Conference, with Bishop Taguchi of Osaka as vice-president. The eight-day meeting announces several changes in Church discipline. The "Fish on Friday" penitential law is abolished. In liturgical matters the Conference gives approval to new rites at crematories and osuaries, seeks a definitive list of scripture readings for daily use and sets in motion the translation of all ceremonies into Japanese. A new committee will study missionary methods and seek to foster missionary activity.

Christian Social Work League convenes in Fukui-ken to discuss the relationship of the League to the Church.

Bungei Shunju, a monthly magazine, polls Japanese on what book they would take along for a 3-month journey into space. Eleven out of every 100 interviewed indicated they would carry a Bible—a percentage that reflects the high esteem for the Book in Japan, where 600,000 Bibles and Testaments are sold annually.

Masatoshi Doi of Doshisha Theological Seminary releases figures showing that Japanese Protestant groups characterized by "charismatic piety"—the Pentecostals and similar organizations—have increased their numbers of members by 320 per cent in the last fourteen years, compared with Catholic growth figures of 90 per cent over the same period and figures of 70 per cent for churches related to the Japan National Christian Council. "How come?" asks Dr. Doi.

Conference of *Kyodan* Women draws three thousand to Aoyama Gakuin, in Tokyo, on May 5-6. Theme of the conference is, "Here am I; send me."

JUNE

The Kyoto Christian Council, composed of 80 Protestant churches, votes to approve the membership application of the Kyoto Catholic diocese.

Billy Graham Crusade Committee announces that the budget for the autumn evangelistic effort has been upped to Yen 50 million (from Yen 36 million announced earlier

in the year).

The *Kyodan* publishes an official history. Entitled, *Nihon Kirisuto Kyodan Shi*, the work is largely the accomplishment of Dr. Shogo Yamaya, chairman of the history editorial committee of the United Church of Christ in Japan board of publications. Almost concurrently, an unauthorized but scholarly history is produced and published by Dr. Ken Ishiwara, a *Kyodan* layman who is a former president of Tokyo Women's Christian College.

Bishop Yoshigoro Taguchi of Osaka will attend the fall Synod of Bishops in Rome as delegate of the Japan Bishops' Conference. Called by Pope Paul VI the Synod will be advisory in capacity and will devote itself to 5 major topics—reform of Church law; inter-confessional marriages; atheism and dangers to the faith; liturgy; and seminary education and training.

Controversy continues over the Easter statement of war guilt issued by the *Kyodan*. On June 19 a group of pastors call at *Kyodan* headquarters to deliver a letter protesting the statement.

A new Catholic daily radio programme "Music of the Spring" opens in the Kanto area. Described as a miniature Bible Service, the format calls for Schubert's "Ave Maria" as its theme, followed by a brief reading from scripture and closing with religious music.

Kansai Labor Evangelism Fellowship gathers at Osaka Christian Center on June 1 to hear a report by Dr. Masao Takenaka on his recent trip to the China mainland. At the conference, Rev. Satoshi Hirata also speaks on "The Encounter with Labor."

June was "Convention Month" for several Catholic Welfare agencies: Child Welfare at Kochi, Shikoku; Social Work for the Aged at Kumamoto, Kyushu; and Hospital Administrators at Tokyo.

Lutheran Information Service office opened in Tokyo June 1.

JULY

A call to witness through a deeply Christian life forms the central theme of a pastoral letter issued by the bishops to commemorate the "Year of Faith"—the 1900th anniversary of the martyrdom of SS. Peter and Paul.

Nippon Christian Academy sponsors "*targung*" on the situation of minority groups in Japan on July 3-4. Particular attention given to status of Koreans. The meeting is a direct result of call for such study made at Gotemba JNCC consultation in March.

Kyodan conference on "Structure of the Church" takes place on July 4-6 with 70 in attendance.

Fifty representatives of denominations related to Japan National Christian Council assemble at Gotemba to discuss how to change the JNCC into a Council of Churches.

A ten-member delegation will represent Japanese Catholics at the Third World Congress of the Lay Apostolate in Rome. Study of the agenda and preparation of reports on missionary activity, family life and education highlight a ten-day seminar of delegates in Tokyo in August.

JNCC General Secretary Chuzo Yamada departs from Tokyo to attend meetings of the Central Committee of the World Council of Churches and of the WCC Division on World Mission and Evangelism. Included in his itinerary are meetings with German church and mission societies.

Ulysses Grant Murphy, retired Methodist missionary who won official recognition in Japan for work in women's welfare and abolition of prostitution, dies at age of 97.

Second annual JNCC missionary orientation conference is held on July 11-14 at KEEP agricultural experiment center in Yamanashi Prefecture. Eighty-five missionaries assigned to 5 Japanese churches attend the conference.

The week-long meeting of the Catholic Students Federation discusses the ways and means of the educational apostolate according to the theme: "The Apostle in the Modern World." An ecumenical meeting on the next to last day

features a lecture by Professor Hiroshi Shinmi of Aoyama Gakuin University.

Top officials of three Korean churches and of the United Church of Christ emerge from five day meeting with a document of agreement covering future cooperation in the cause of mission. The articles of agreement establish procedures for exchange of personnel, correspondence and action, as well as the sharing of materials and resources.

AUGUST

Conferences, seminars and retreats discuss such topics as "The Place of Music in Evangelism," "Liturgy and Indigenization of Christianity," the "Theory and Practice of Mass Communications in the *Kyodan*," and so forth. Japan Church World Service sponsors youth retreats at Okunakayama and elsewhere.

A special three-day meeting of the Japan Bishops' Conference opens in Tokyo. Present for the first time is Monsignor Felix Ley, administrator of the Ryukyu Islands. The 5 major topics of the forthcoming Synod in Rome form the basis for discussion. Adaptations and changes in Church law as applicable to Japan form the report to be submitted by Bishop Taguchi, the Conference delegate.

SEPTEMBER

Yoshitaka Funato, 31-year-old *Kyodan* pastor and youth worker, leaves Japan to work with Asia Christian Service in Saigon.

Children of Japanese Sunday schools collect funds to send kindergarten teacher to Bolivia.

Catholics in Japan number 338,977, according to figures released by the National Committee. Adult baptisms total 7,196 and infants 6,503 during the previous year. There are now 16 Japanese bishops and 664 Japanese priests, with 1,275 missionary priests serving the Church. Enrolled in Church-operated schools are 131,000 students. In welfare

work Catholics sponsor 35 hospitals, 19 dispensaries, 61 orphanages and 22 homes for the aged.

Bishop Juvenaly, a delegate from the Moscow patriarchate, visits Japan in connection with the dedication of a new Russian Orthodox Church in the Magome districts of Tokyo.

Students from fourteen nations enroll at International Christian University. The university's student body totals 1,300, with non-Japanese accounting for about 15 per cent of the figure.

Nihon Lutheran Church holds tenth annual graduation exercise at its Theological Training Center.

Japan Baptist Convention designates American-held Okinawa a home mission field for Japanese congregations.

OCTOBER

Three Lutheran bodies of Japan celebrate first *exchange of Pulpit and Altar Fellowship* on 450th anniversary of Luther's break with Catholicism.

Kyodan evangelistic team travels to Formosa for the first time since the Pacific War of 1941-45.

Billy Graham Crusade draws estimated 200,000 to Budokan and a Tokyo stadium for nine days of evangelistic meetings. More than 4000 Japanese counsellors and a 1000-voice choir assist American evangelist.

Bishop Taguchi is chosen as a member of the 12-man committee to prepare the report of the Synod of Bishops on atheism and dangers to the faith. The report presented by the Roman Curia is judged as too negative by the assembled bishops and a pastoral, rather than dogmatic, treatment of the problem is requested.

Paul Moore, suffragan bishop of Washington, D.C. (Anglican) visits Japan.

Japanese Lutherans establish bureau to arrange marriages. The bureau operates under the direction of Mrs. Shun Shimada.

Funeral services are offered at Tokyo Cathedral for Shigeru Yoshida, famed post-war Premier.

Japan Church World Service director Kentaro Buma returns from South Asian tour to issue call for Japanese Christian contribution of technical skills and experience to Vietnam and India. Call is seconded by the dean of the South-East Asia Rural Institute at Tsurukawa, Mr. Tom Takami.

Nagasaki celebrates the 100th anniversary of the beatification of the 205 Japanese Martyrs. Archbishop Yamaguchi summons present-day Christians to emulate the faith of their forefathers.

NOVEMBER

Japan Christian Yearbook becomes a joint Catholic/Protestant project, according to a simultaneous announcement issued on November 8 from offices of the Japan Catholic Church and the Japan National Christian Council. Co-editors Mr. Hallam C. Shorrock (vice-president, International Christian University) and Fr. Dr. Joseph J. Spae, CICM, Ph.D. (Oriens Institute for Religious Research) pass out assignments to a variety of churchmen and writers.

International Seminar on Peace in Asia convenes at Oiso Academy House on October 25. Delegates attend from Europe, India and the United States. The Japan Christian Peace Conference, which functions as the Asia Regional Committee for the Prague Christian Peace Conference, sponsors the seminar. The Russian Orthodox delegation conducts the closing worship service.

Five Scripture scholars from Japan attend the First Asian-South Pacific Regional Conference of the United Bible Societies in Bangkok. Rev. Shinzo Miyauchi and Mr. Motoaki Tanabe of the Japan Bible Society, Rev. Isamu Ukai (JNCC) and Rev. W. Yamasaki of the Japan Evangelical Fellowship were joined by Catholic fraternal delegate, Rev. Bernardine Schneider of the Tokyo Franciscan Bible Founda-

tion.

Statistics released on Billy Graham Crusade reveal the evangelist drew 207,250 persons to the Nippon Budokan Hall and Korakuen Stadium. Approximately 15,854 signified "decisions for Christ" by answering altar calls at the conclusion of the services.

New Kansai Seminar House is opened at Kyoto to promote dialogue between persons of different professions, religions and nations. One hundred fifty church and business leaders attend the opening ceremonies, held in the new building at the foot of Mount Hiei in the Shugakuin area adjacent to Kyoto. Sponsor of Kansai Seminar House is Nippon Christian Academy, related to the Association of Evangelical Academies in Germany.

Christian Audio Visual Center (AVACO) markets film-strip and record sets featuring Japanese Christian artists and their work. Each set includes two color filmstrips, a 12-inch LP record with original music, and English and Japanese scripts.

Regular conversations continue between Catholic and Protestant leadership, with discussions centering on proposal to cooperate in operation of a pavilion at 1970 Osaka Exposition. Parties to the consultations are Catholic Commission on Ecumenicity, National Catholic Committee, Japan National Christian Council, and United Church of Christ in Japan. Single version of Lord's Prayer under preparation for Catholics and Protestants.

On November 6 representatives of 69 Christian schools discuss financial and other problems posed by booming enrollments and limited fee income.

New hymnal published by Kyodan.

DECEMBER

Foreign missionaries (Protestant and Catholic) and students attend one day study and prayer session on Vietnam at Seabury chapel of International Christian University.

(Dec. 3).

Archbishop Bruno Wüstenberg visits International Christian University and Tokyo Union Theological Seminary for a get-to-know-you session with the professors of both faculties.

Joint worship service for Protestants and Catholics is scheduled for January 21, 1968 at St. Ignatius Church, Tokyo. The joint version of the Lord's Prayer will be used for the first time at the service. Kyushu Christians announce they will hold joint Catholic/Protestant Christmas services for residents of Kitakyushu City.

Japanese surgeon Toshi Saito and wife close their clinic for several months and go to do volunteer work among lepers at Chiangmai, Thailand.

Christian Education Committee of *Kyodan* appeals for two million Yen to be sent as Christmas gift from the children of Japan to the children of Okinawa.

Plans completed for the merger of Okinawa United Church and the *Kyodan* in the autumn of 1968.

National television program portrays life and work of pioneer Lutheran missionary Dr. J. M. T. Winther, first sent to Japan in 1898 and still here!

The response among religious leaders to Pope Paul's plea to celebrate New Year's Day as a "Day of Prayer for Peace" is most heartening. Plans call for an inter-faith prayer service to be held at Tokyo Cathedral. Leaders of Buddhist and Shintoist groups agree to join Christians in the service.

EPILOGUE

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Dr. Paul L. Lehman, "Ideology and Incarnation,"
the Seventh Annual John Knox House Lecture,
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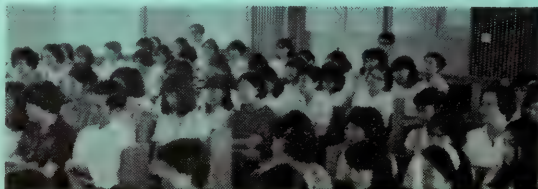
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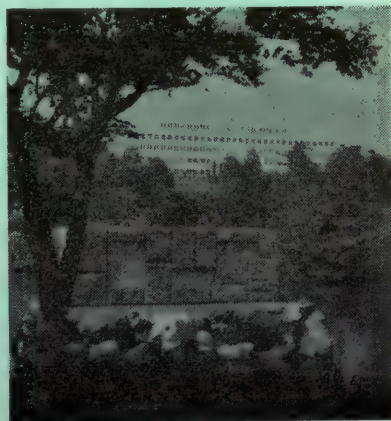
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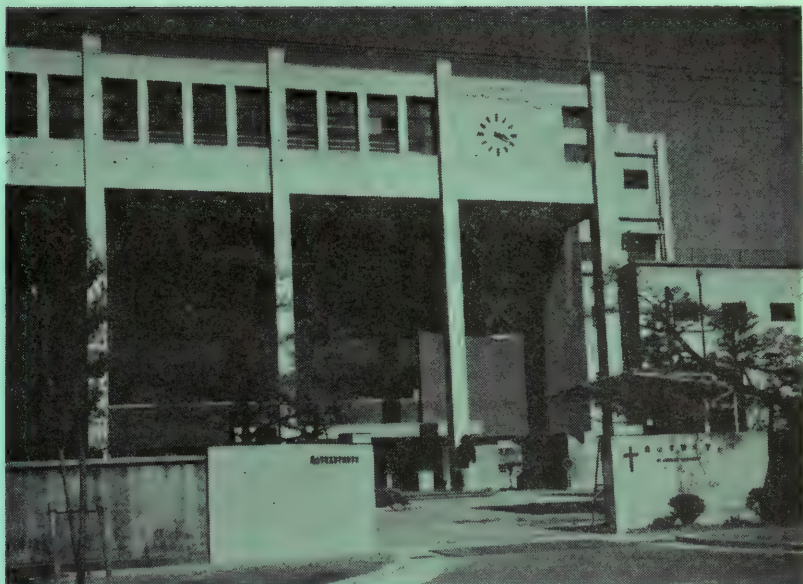
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(Nihon Kirisutokyo Shokai Jigyo Domei)

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会長 光明照子
総幹事 今井万里

SECTION 3

HEADQUARTERS OF PROTESTANT MISSION BOARDS AND SOCIETIES IN JAPAN

- ABA** **American Baptist Association**
Field Repr.: Rev. Bennie J. McWha
Box 3, Dazaifu-cho, Fukuoka-ken
- ABFMS** **American Baptist Foreign Mission Society**
(Nihon Baptist Domei)
Field Repr.: Rev. Glenn G. Gano
3-9, 1-chome, Misaki-cho, Chiyoda-ku, Tokyo (03)
291-3115/9996
- ABWE** **Association of Baptists for World Evangelism**
Field Repr.: Rev. Gerald Winters
1551 Oaza Nata, Fukuoka-shi
- ACC** **The Apostolic Christian Church of America**
(Nihon Shito Kirisuto Kyokai)
Field Repr.: Mr. Willis R. Ehnlé
692, Shioda, Ichimiya-cho, Higashi Yatsu-
shiro-gun, Yamanashi-ken
- ACOP** **Apostolic Church of Pentecost of Canada**
(Japan Gospel Pentecostal Church)
Field Repr.: Rev. D. G. Wallace
Unuma, Kagamihara-shi, Gifu-ken (0583) 84-
0650
- AGM** **Amazing Grace Missions**
Field Repr.: Rev. David L. Pickel
5 Suehiro-cho, Nishinomiya-shi, Hyogo-ken

- AG** **General Council of the Assemblies of God**
(Nippon Assemblies of God Kyodan)
Field Repr.: Rev. Harry J. Petersen
430-1, 3-chome, Komagome, Toshima-ku, Tokyo
(03) 915-1551
- ALC** **The American Lutheran Church—Japan Mission**
(Nippon Fukuin Ruteru Kyokai)
Field Repr.: Rev. Oliver Bergh
30-10, Sengoku, 2-chome, Bunkyo-ku (03) 941-
0835
- AWM** **American Wesleyan Mission in Japan**
(Immanuel Sogo Dendo Dan)
Field Repr.: Rev. Harold I. Johnson
11 Nakamura-cho, Itabashi-ku, Tokyo (03) 955-
5401; 957-4011
- BBF** **Baptist Bible Fellowship**
(Nihon Baputesuto Baiburu Fueroshippu)
Field Repr.: Rev. Koki Sugiura
1-3-11 Matsunami, Chiba-shi (0472) 51-2929
- BGC** **Baptist General Conference, Japan Mission**
(Nihon Kirisuto Baputesuto Rengo Senkyodan)
Field Repr.: Rev. Francis B. Sorley
832-1, Yoshihara, Minami-machi, Hidaka-gun,
Wakayama-ken (Gobo) 2134
- BIC** **Brethren in Christ Mission**
(Kirisutokyo Keitei Dan Kyokai)
Field Repr.: Mr. John Graybill
228, 4-chome, Nukui Minami-cho, Koganei-shi
Tokyo (0423) 81-9975

- BIMI** **Baptist International Missions, Inc.**
Field Repr.: Rev. Lowell Marcum
44-3 Kawanishi-cho, Ashiya-shi, Hyogo-ken
(0797) 3-2915
- BMA(IND)** **Bethany Missionary Association**
Field Repr.: Rev. D. J. Copp
Ikoma, Nara-ken
- BMMJ** **Baptist Mid-Missions in Japan**
Field Repr.: Rev. Dan Bishop
8-3 Aza Daitoku, Minami, Koriyama-shi (02452)
3-3523
- BPM** **Bible Protestant Missions**
Field Repr.: Rev. Dale Oxley
1033 Shiromoto-machi, Hitoyoshi-shi, Kumamoto-ken (099662) 2-2589
- CC** **Church of Christ**
(Kirisuto no Kyokai)
Field Repr.: Mr. Billy M. Smith
c/o Ibaraki Christian College, 4048 Kuji-machi,
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- CCC** **Christian Catholic Church**
(Kirisuto Kodo Kyokai)
Field Repr.: Rev. Clark B. Offner
21-2, 2-chome, Tsukigaoka, Chikusa-ku, Nagoya-shi (052) 711-9654
- CCI** **Child Care, Inc.**
(Nippon Fukuin Kyodan)
Field Repr.: Mr. Paul W. Benedict
10-37, 2-chome, Kugenuma Kaigan, Fujisawa-shi
Kanagawa-ken (0466) 2-1507

- CCCI** **Campus Crusade for Christ International**
Director: Rev. Sam Arai
2-1, Surugadai, Chiyoda-ku, Tokyo (03) 292-0791
- CEF** **Child Evangelism Fellowship of Japan, Inc.**
(Nihon Jido Fukuin Dendo Kyokai)
Field Repr.: Mr. Kenneth N. Attaway
1599 Higashikubo-Kamiarai, Tokorozawa-shi
Saitama-ken (0429) 22-4076
- CG** **Church of God, Missionary Board**
(Kami no Kyokai)
Field Repr.: Mr. Arthur Eikamp
2252-66 Aza Takamura Kuga, Nishi Tarumi
machi, Tarumi-ku, Kobe-shi (078) 76-0552
- CJPM** **Central Japan Pioneer Mission**
(Chuo Nihon Fukuin Senkyodan)
Field Repr.: Mr. Arthur T. F. Reynolds
16-16, Nanatsu Ike-machi, Koriyama-shi, Fuku-
shima-ken (02492) 2-7992
- CLC** **Christian Literature Crusade**
(Christian Bunsho Dendo Dan)
Field Repr.: Mr. Robert Gerry
2, 1-3, Surugadai Kanda, Chiyoda-ku, Tokyo (03)
294-0775
- CMA** **The Christian and Missionary Alliance Japan Mission**
(Nippon Araiatsu Kyodan)
Chairman: Rev. A. Paul McGarvey
11-20, Kako-machi, Hiroshima-shi
Mail: Naka Box 70, Hiroshima-shi (0822) 41-6450

- CMS** **Church Missionary Society**
(Nippon Sei Ko Kai)
Field Repr.: Rev. David M. Wood-Robinson
Shoin Junior College, Nakajima-dori, 1-chome,
Fukiai-ku, Kobe-shi (078) 22-5980
- CMSJ** **Covenant Missionary Society of Japan**
(Nippon Seikei Kyodan)
Field Repr.: Rev. Robert Verme
155, 5-chome, Akitsu-machi, Higashi Murayama-
shi, Tokyo (0423) 91-6429
- CN** **Church of the Nazarene, Japan Mission**
(Nippon Nazarene Kyodan)
Field Repr.: Rev. Hubert Helling
507 Okamoto-cho, Setagaya-ku, Tokyo (03) 700-
6795
- CnC** **Christian Churches**
(Kirisuto no Kyokai)
Reporter: Mr. Andrew Patton
3-7-8 Higashinakano, Nakano-ku, Tokyo (03)
361-0533
- CoG** **Church of God (Independent Holiness)**
Field Repr.: Mr. Raymond Shelhorn
4-21, Naka Saiwai-cho, Kawasaki-shi, Kana-
gawa-ken (044) 51-0641, 23-3648
- CPC** **Cumberland Presbyterian Church**
(Kambarando Choro Kyokai)
Field Repr.: Mr. Melvin D. Stott, Jr.
4-5-15, Minami Rinkan, Yamato-shi, Kanagawa-
ken
Office: (0462) 61-4371
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- CRJM** **Christian Reformed Japan Mission**
(Nippon Kirisuto Kaikakuha Kyokai)
Field Sec'y: Rev. Henry Bruinooge
Student Christian Center, #304, 1, 2-chome,
Surugadai, Chiyoda-ku, Tokyo (03) 291-2595
- EFCM** **Japan Evangelical Free Church Mission**
(Nihon Fukuin Jiyu Kyokai)
Field Repr.: Rev. Stan Conrad
1 Sakuragaoka Yatomi-cho, Mizuho-ku, Nagoya-shi
- EOM** **Evangelical Orient Mission**
(Tokyo Fukuin Senkyo Kai)
Field Repr.: Rev. Robert W. Gornitzka
54-2, 2-chome, Higashi, Yotsukura-machi, Iwaki-shi, Fukushima-ken (024632) 2735
- EUB(IBC)** **The Evangelical United Brethren Church, Division of World Mission**
(Nippon Kirisuto Kyodan)
Field Repr.: Mrs. George Theuer
850-31, Senriyama, Suita-shi, Osaka-fu (06) 388-4297
- FCM** **Free Christian Mission**
(Jiyu Christian Dendo Dan)
25-22, 2-chome, Tawara, Fukui-shi, Fukui-ken (0776) 22-6315
- FEAM** **Far East Apostolic Mission, Inc.**
(Nippon Pentacoste Kyodan)
Field Repr.: Rev. Leonard W. Coote
Ikoma, Nara-ken 3821

- FEBC** **Far East Broadcasting Company, Inc.**
(Kyokuto Hosō)
Director: Mr. David M. Wilkinson
Box 1055, C.P.O. Tokyo (03) 291-0364
- FEBCC** **Fellowship of Evangelical Baptist Churches in Canada**
(Nihon Fukuin Baputesuto Senkyo Dan)
Field Chm.: Mr. F. L. Pickering
9-24, Nakagawa, Honmachi, Takaoka-shi, Toyama-ken (0766) 23-6655
- FEGC** **Far Eastern Gospel Crusade**
(Kyokuto Fukuin Jujigun)
Field Repr.: Rev. Rollin Reasoner
111 Hakuraku, Kanagawa-ku, Yokohama-shi
(045) 491-9016/7
- FKK** **Fukuin Koyu Kai**
(Japan Gospel Fellowship)
Field Repr.: Miss E. C. Bower
63-1, Showa-cho, Hamadera, Sakai-shi, Osaka-fu
(0722) 61-0019
- FWBM** **Japan Free Will Baptist Mission**
(Fukuin Baputesuto Kyodan)
Field Repr.: Mr. Wesley Calvery
Nishi 2-jo, 3-chome, Tsukisappu, Sapporo-shi
(0122) 86-8601
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- GAM** **German Alliance Mission**
(Domei Fukuin Kirisuto Kyokai)
Field Repr.: Mr. Walter Werner
54 Shimada Nishimachi, Gifu-shi, Gifu-ken
(0582) 52-0020

- GCMM** **General Conference Mennonite Mission**
(Kyushu Menonaito Kirisuto Kyodan)
Field Repr.: Rev. George Janzen
504-1 Kirishima-cho, Miyazaki-shi (0985) 2-6406
- GEAM** **German East Asia Mission**
(Doitsu Toa Dendokai)
Field Repr.: Rev. Guenter Dressler
17-37, 2-chome, Koishikawa, Bunkyo-ku, Tokyo
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- GFA** **Japan Gospel Fellowship Association**
(Nihon Fukuin Koyu Mission)
Field Repr.: Mr. Leslie M. Frazier
64 Midorigaoka, Honmoku, Naka-ku, Yokohama-shi (045) 641-8812
- GMM** **German Midnight Mission**
(Nihon Kirisutokyo Kyogikai)
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Nozomi no Mon Gakuen, 1436 Futtsu-machi,
Kimitsu-gun, Chiba-ken (04788) 7-2218
- GYF** **Go-Ye Fellowship**
Field Repr.: Mrs. Ferne Borgman
3384-3 Usuku-cho, Kagoshima-shi
- HSEF** **High School Evangelism Fellowship, Inc.**
Field Repr.: Mr. Kenneth W. Clark
Hi-B.A. Center, 22-16, Shibuya 2-chome, Shibuya-ku, Tokyo (03) 409-5072

IBC

Interboard Committee for Christian Work in Japan

(Nippon Kirisuto Kyodan)

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Interboard Field Treas.: Mr. John F. Fairfield
(Furlough 1968-1969) (03) 567-2501

PCUS (Associate Member) Presbyterian
in the United States

RCA The Reformed Church in America

UCBWM United Church of Christ

UCC-BWM The United Church of Canada

UCMS The Christian Churches (Disciples
of Christ)

UMC The United Methodist Church
(Union of the Evangelical United
Brethren Church and the Meth-
odist Church—April 1968)

UPC The United Presbyterian Church
in the United States of America

IFG

International Church of Foursquare Gospel

(Kokusai Fosukuea Kyodan Oizumi Fukuin
Kyokai)

Field Repr.: Rev. Walter Mussen

806 Higashi Oizumi, Nerima-ku, Tokyo (03)
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IM

International Missions

(Megumi Fukuin Kyokai)

Field Repr.: Rev. Vincent Gizzi

Nishi P.O. Box 10 Iwakuni-shi, Yamaguchi-ken
(0827) 8-0797

- JACM** **Japan Advent Christian Mission**
(Nippon Adobento Kirisuto Kyodan)
Field Repr.: Floyd W. Powers
2276 Higashi Iwakura-machi, Kurayoshi-shi,
Tottori-ken (Kurayoshi) 2-4697
- JCBM** **Japan Conservative Baptist Mission**
(Japan Konsabatibu Baputesuto Mission)
Field Repr.: Rev. Ansel C. Mullins, Jr.
14-51 Tsutsumi, Aza Asahigaoka, Sendai (0222)
33-5253
- JCG** **Japan Church of God**
(Nihon Church of God Kyodan)
Director: Rev. Edward E. Call
22 Tsuoka-cho, Hodogaya-ku, Yokohama-shi
(045) 951-2074
- JEB** **Japan Evangelistic Band**
(Nihon Dendo Tai)
Field Repr.: Rev. Eric W. Gosden
11 of 6, Sumauradori, 6-chome, Suma-ku, Kobe-
shi (078) 71-5651
- JECC** **The Evangelical Church of Christ**
(Nihon Kirisuto Sen Kyodan)
Field Repr.: Mr. Birger Stenfelt
382-11 Minemachi, Utsunomiya-shi, Tochigi-ken
(0286) 4-5884
- JEF** **Japan Evangelical Fellowship**
Director: Rev. John H. Rhoads
769-3, Kitahara, Minamizawa, Kurume-machi,
Kitatama-gun, Tokyo (0424) 71-1527

- JEM** **Japan Evangelical Mission**
(Nihon Dendo Fukuin Kyodan)
Field Director: Mr. Bob Spaulding
565 Kujiranami-machi, Kashiwazaki-shi, Niigata-
ken (0257) 22-3347
- JEMS** **Japanese Evangelical Missionary Society**
Field Repr.: Rev. Akira Hatori
1433, 2-chome, Setagaya, Setagaya-ku, Tokyo
(03) 420-3166/8
- JFM** **Japan Faith Mission**
(Kashihara Christian Center)
Director: Mrs. Marie Hughes
Box 9, Kashihara-shi, Nara-ken 07442-3587
- JFMM** **Japan Free Methodist Mission**
(Nihon Jiyu Mesojisuto Kyodan)
Field Repr.: Rev. Elmer E. Parsons
10-3, 1-chome, Maruyama-dori, Abeno-ku, Osaka-
shi (06) 661-4661
- JGC** **Jesus' Gospel Church, Inc.**
(Iesu Fukuin Kyodan)
Field Repr.: Yutaka Akichika
24-15, 1-chome, Hibarigaoka, Hoya-shi, Tokyo
(0424) 61-9847
- JGL** **Japan Gospel League**
Field Repr.: Rev. Edward G. Hanson
56 Koyama Itakura-cho, Kita-ku, Kyoto-shi
- JIM** **Japan Inland Mission**
(Nippon Kaitaku Dendo Kyokai)
Field Repr.: Mr. Hugh Kennedy, 3 Higashimon-
machi, Shimogamo, Sakyo-ku, Kyoto-shi (075)
791-0050

- JMHE** **Japan Mission for Hospital Evangelism**
Field Repr.: Mr. Neil (C.J.) Verwey
242-3, Hanyuno, Habikino-shi, Osaka-fu (0729)
55-1348
- JMM** **Japan Mennonite Mission**
(Nihon Menonaito Kyokai)
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kaido (01552) 4-3282
Field Sec.: Rev. Marvin Yoder
2 jo, 10-chome, Hiragishi, Sapporo-shi, Hokkaido
(0122) 81-1388
- JPM** **Japan Christian Presbyterian Mission**
(Nippon Kirisuto Choro Dendokai)
Field Repr.: Rev. Philip R. Foxwell
8-15, 1-chome, Hikawadai, Kurume-machi, Kita-
tama-gun, Tokyo (0424) 71-2905
- JREF** **Japan Rural Evangelism Fellowship**
Field Sec.: Rev. R. G. Pontius
W-145, Tachikawa West Court, Nakagami-
machi, Akishima-shi, Tokyo (0425) 41-0585
- JRM** **Japan Rural Mission**
(Nippon Chiho Dendo Dan)
Director: Rev. J. P. Visser
Box 16, Saiki-shi, Oita-ken 2-2238
- LB** **Lutheran Brethren Mission of Japan**
(Ruteru Doho Kyokai)
Chairman: Rev. Morris Larsen
Minami-dori, Tsukiji 1339, Akita-shi, Akita-ken

- LCA** **Japan Lutheran Missionaries Association of the Lutheran Church in America**
(Nihon Fukuin Ruteru Kyokai)
Pres.: Rev. Kenneth Dale
29-53, Mitsuzawa Shimo-cho, Kanagawa-ku,
Yokohama-shi (045) 491-3252
- LCMS** **Japan Mission of the Lutheran Church-Missouri Synod**
(Nihon Ruteru Kyodan)
Field Repr.: Rev. Richard Meyer
c/o Tokyo Lutheran Center, 2-32, 1-chome, Fujima, Chiyoda-ku, Tokyo (03) 261-5266/7
- LEAF** **Lutheran Evangelical Association of Finland**
Field Repr.: Rev. Pentti Karikoski
2-23-2 Kobinata, Bunkyo-ku, Tokyo (03) 941-7659
- LFCN** **Lutheran Free Church of Norway, Japan Mission**
(Kinki Fukuin Ruteru Kyokai)
Field Repr.: Rev. Per Kivle
49 Takigatani, Shioya-cho, Tarumi-ku, Kobe-shi (078) 77-3187
- LM** **Liebenzeller Mission**
(Liebenzeller Nihon Dendo Kai)
Field Chm.: Mr. Ernst Vatter
1933 Nakanoshima, Kawasaki-shi, Kanagawa-ken (044) 91-2334
- LMI** **Life Ministries, Inc.**
(Shori Sha Iesu Kyodan)
Field Repr.: Mr. Earl F. Tygert
2163 Karuizawa, Nagano-ken (02674) 2302/3969

- MAR** **Marburger Mission**
Field Repr.: Deaconess Karoline Steinhoff
133-3 Aza Nishimatsumoto, Nishi Hirano, Mi-
kage-cho, Higashi Nada-ku, Kobe-shi (078) 85-
0146
- MBM** **Mennonite Brethren Mission**
(Nihon Mennonite Brethren Kyodan)
Field Repr.: Rev. Sam Krause
6, 4-chome, Yamasaka-cho, Higashi Sumiyoshi-
ku, Osaka (06) 692-2325
- MC(IBC)** **The Board of Missions of the Methodist Church,
Division of World Missions**
(Nippon Kirisuto Kyodan)
Field Repr.: Dr. John Skillman
6-20, Higashi 4-chome, Shibuya-ku, Tokyo (03)
409-8204
- MCCS** **Mission Covenant Church of Sweden**
(Nippon Seiyaku Kirisuto Kyodan)
Field Repr.: Rev. Josef Röjas
88-2 Kitase, Fukuda-cho, Kurashiki-shi, Oka-
yama-ken (0864) 55-8783
- MJO** **Mission to Japan Inc., Orphanage**
Field Repr.: Mr. Willis R. Hoffman
40, 5-chome, Tokugawa-cho, Higashi-ku, Nago-
ya-shi (052) 941-4694
- MM** **Mino Mission**
Supt.: Miss Elizabeth A. Whewell
Mino Mission, Tomidahama, Yokkaichi-shi, Mie-
ken (0593) 96-0096

- MS** **Missions to Seamen**
(Nippon Seikokai)
Chaplain: Rev. John Berg
Assistant: Mr. Carson Edwards
194, Yamashita-cho, Naka-ku, Yokohama-shi
(045) 681-4654/5
- MSCC** **Missionary Society of the Anglican Church of
Canada**
(Nippon Seiko Kai)
Field Repr.: Rev. R. B. Mutch
Nagoya Student Center, 260 Miyahigashi-cho,
Showa-ku, Nagoya-shi (052) 781-0165
- MTJ** **Missions to Japan, Inc.**
(Kure Revival Center)
Field Repr.: Rev. Ray Pedigo
Box 8, Kure-shi, Hiroshima-ken 21-8904
- NAB** **North American Baptist General Mission in
Japan**
(Zai Nippon Hokubei Baputesuto Sogo Senkyo-
dan)
Field Repr.: Rev. Fred G. Moore
7-1, 1-chome, Koda, Ikeda-shi, Osaka-fu (0727)
51-7533
- NABA** **North American Baptist Association**
Field Repr.: Rev. Z. J. Rankin
2-1405 Owada, Hachioji-shi, Tokyo (0426) 42-
4401
- NAV** **The Navigators**
(Kokusai Navigators)
Field Repr.: Rev. Robert R. Boardman
769-6, Kitahara, Minamizawa, Kurume-machi,
Kitatama-gun, Tokyo (0424) 71-1588

- NGM** **North German Mission**
(Nihon Fukuin Lutheran Kyokai)
Field Repr.: Miss Hanna Henschel
217, Shimorenjaku, Mitaka-shi, Tokyo (0422)
43-3914
- NLL** **New Life League**
(Shinsei Undo Kyorokukai)
Field Repr.: Dr. Fred D. Jarvis
1736 Katayama, Niiza-machi, Kita Adachi-gun,
Saitama-ken (0424) 71-1625
- NLM** **Norwegian Lutheran Mission**
(Nishi Nippon Fukuin Ruteru Kyokai)
Field Repr.: Rev. Kaare Boe
8, 2-chome, Nakajima-dori, Fukiai-ku, Kobe-shi
(078) 22-3601
- NMA** **The Norwegian Mission Alliance**
Field Repr.: Mr. Abraham Vereide
19-20, 2-chome, Shinden-cho, Ichikawa-shi, Chiba-
ken
- NMS** **Norwegian Missionary Society**
Field Repr.: Leif N. Salomonsen
30 Takabane Teraguchi-machi, Nada-ku, Kobe-
shi (078) 85-2878
- NTC** **Next Towns Crusade**
Field Repr.: Mr. Bill Williams
Minami Ieki, Ieki Kyoku Ku Nai, Mie-ken
- OBSF** **The Oriental Bible Study Fellowship**
Field Repr.: Mr. Marvin L. Fieldhouse
3704, Karuizawa-machi, Nagano-ken

- OMF** **Overseas Missionary Fellowship**
(Kokusai Fukuin Senkyodan)
Field Repr.: Mr. David E. Hayman
49 Sawada, Tsukurimichi, Aomori-shi (01772) 4-2745
- OMJ** **The Orebro Mission Japan**
Field Repr.: Rev. Helge Jansson
254 Hiraoka-cho, Sakai-shi, Osaka-fu (0722) 71-0367
- OMS** **The Oriental Missionary Society**
(Nihon Horinesu Kyodan)
Field Repr.: Rev. Wesley L. Wildermuth
1477, 1-chome, Megurita, Higashi Murayama-shi, Tokyo (0423) 91-3071/2
- OPC** **Orthodox Presbyterian Church**
(Nippon Kirisuto Kaikakuha Kyokai)
Chairman: Rev. R. Heber McIlwaine
16-5 Shinhama-cho, Fukushima-shi (0245) 34-0587
- PCC** **The Presbyterian Church in Canada**
(Zainichi Daikan Kirisuto Kyokai)
Field Repr.: Rev. J. H. McIntosh
200, 2-chome, Shinonome-cho, Higashi-ku, Osaka-
(06) 761-0080
- PCGJ** **Pentecostal Church of God in Japan**
(Nihon Pentakosute Kami no Kyokai Kyodan)
Field Repr.: Rev. R. A. Meenk
P.O. Box 16, Hanno-shi, Saitama-ken (04297) 6500

- PCM** **Philadelphia Church Mission**
(Fuiraderufia Kyokai)
Field Repr.: Rev. Harold N. Hestekind
205, Ozato-cho, Honmoku, Yokohama-shi (045)
621-0888
- PCUS** **Japan Mission of the Presbyterian Church in the United States**
Associate Member of the Interboard Committee
for Christian Work in Japan
(Nippon Kirisuto Kyodan and Nihon Kirisuto
Kaikakuha Kyokai)

Mission Sec.: Miss Margaret Archibald
Smythe Hall, Kinjo College, Omori-cho, Mori-
yama-ku, Nagoya-shi (0560) 79-3053
Field Repr. for IBC: Rev. Woodward Morriss
(Furlough 1968-69)
- PEC** **Protestant Episcopal Church in the U.S.A.**
(Nippon Sei Ko Kai)
Field Repr.: Rev. Kenneth E. Heim, D.D.
24-1 Minami Aoyama 1-chome, Minato-ku, Tokyo
(03) 408-3435/6
- PF** **The Pilgrim Fellowship**
(Independent Bible Church)
Field Repr.: Rev. Wilbur Lingle
112 Aza Obari, Oaza Takabari, Itaka-cho, Chiku-
sa-ku, Nagoya-shi (052) 701-1072
- RCA(IBC)** **Board of World Missions of the Reformed Church in America**
(Nippon Kirisuto Kyodan)
Field Repr.: Mr. Ronald Korver
843, 1-chome, Higashi-cho, Koganei-shi Tokyo
(0423) 81-7374 (Furlough 1968-69)

- RF** **Revival Fellowship**
Field Repr.: Rev. Milliam E. Schubert
2163 Karuizawa, Nagano-ken (02764) 2302
- RPM** **The Reformed Presbyterian Mission in Japan**
(Nippon Kaikaku Choro Kyokai)
Chairman: Rev. Gene W. Spear
c/o R. P. Mission, Box 589, Kobe Port (078) 41-3175
- RSF** **Japan Committee of the Philadelphia Yearly Meeting of the Religious Society of Friends**
(Kirisuto Yukai Nippon Nenkai) Friends Center
14, 1-chome, Mita Daimachi, Minato-ku, Tokyo
(03) 451-0804
- SA** **The Salvation Army**
(Kyusei Gun)
Territorial Commander: Commissioner Koshi Hasegawa
17, 2-chome, Kanda Jimbo-cho, Chiyoda-ku, Tokyo (03) 263-7311/5
- SAM** **Swiss Alliance Mission**
Field Repr.: Mr. Paul Schär
Chigusa, Kanai-machi, Sado-gun, Niigata-ken
(025963) 2777
- SAMJ** **Swedish Alliance Mission in Japan**
(Nippon Domei Kirisuto Kyodan)
Field Repr.: Mr. Ake Lönander
12-139 Aza Ikeda, Yahagi-cho, Okazaki-shi, Aichi-ken (0564) 22-7270

- SB** **Southern Baptist Convention Foreign Mission Board**
(Nippon Baputesuto Senkyodan)
Chairman: Dr. Curtis Askew
Treasurer: Rev. Charles Whaley
350, 2-chome, Nishi Okubo, Shinjuku-ku, Tokyo
(03) 351-2166
- SBM** **Swedish Baptist Mission**
(Nihon Baputesuto Domei)
Field Repr.: Mrs. Thora Thoong
93-11 Shimoikeda-cho, Kitashirakawa, Sakyo-ku,
Kyoto-shi (075) 79-7482
- SCD** **Scandinavian Christian Doyukai**
(Nippon Kirisuto Doyukai)
Field Repr.: Rev. Aasulv Lande
Yamazaki 5914-367, Fukuroi-shi, Shizuoka-ken
(053801) 119
- SDA** **Japan Union Mission of Seventh-day Adventists**
(Nippon Rengo Dendo Bukai)
President: Mr. C. B. Watts
Box 7, Hodogaya-Nishi, Yokohama-shi; Office:
(045) 951-2421; Home: (045) 951-2224
- SEAM** **Swiss East Asia Mission**
(Nippon Kirisuto Kyodan)
Field Repr.: Dr. Werner Kohler
10 Shogoin Higashimachi, Sakyo-ku, Kyoto (075)
771-2347
- SEAMJ** **Swedish Evangelical Mission in Japan**
Field Repr.: Mr. Edvin Bohlin
273-33, Aza Raiba, Noboribetsu-cho, Horobetsu-
gun, Hokkaido (Horobetsu 014382) 2310

- SEOM** **Swedish Evangelical Orient Mission**
Field Repr.: Rev. Eric Malm
30-7 Motoshiro-cho, Fujinomiya-shi, Shizuoka-
ken (05442) 6-4556
- SFM** **Swedish Free Mission**
(Jun Fukuin Kyokai)
Field Repr.: Mr. Bo Johnson
122, 2-chome, Iwama-cho, Hodogaya-ku, Yokoha-
ma-shi (045) 331-0643
- SSJE** **Society of St. John the Evangelist**
(Nippon Seikokai)
Provincial Superior: Rev. David E. Allen
Assistant Superior: Rev. David W. H. Clayton
7-12, 2-chome, Hikawadai, Kurume-machi, Kita-
tama-gun, Tokyo (0424) 71-0175
- TBC** **Tokyo Bible Center (Baptist)**
(Tokyo Seisho Senta)
Field Repr.: Timothy Pietsch
9, 9-chome, Yakumo, Meguro-ku, Tokyo (03)
717-0746/5147
- TEAM** **The Evangelical Alliance Mission**
(Nippon Domei Kirisuto Kyodan)
Field Repr.: Rev. Verner K. Strom
15-15, 3-chome, Daisawa, Setagaya-ku, Tokyo
(03) 421-3442
- TEC** **Tokyo Evangelistic Center**
(Tokyo Fukuin Senta)
Field Repr.: Dr. Charles Corwin
2-30, 6-chome, Higashi Fushimi, Hoya-shi, To-
kyo (0424) 61-4620

- UCBWM** **United Church Board for World Ministries**
(IBC) (Nippon Kirisuto Kyodan)
Field Repr.: Mr. William Kroehler
16-2, Numabukuro 4-chome, Nakano-ku, Tokyo
(03) 386-0493
- UCC-BWM** **Board of World Mission of the United Church**
(IBC) **of Canada**
 (Nippon Kirisuto Kyodan)
Field Repr.: Miss Enid M. Horning
Ryogoku, Tomisato-mura, Imba-gun, Chiba-ken
(047634) 55
- UCMS** **Division of World Mission of the United Chris-**
(IBC) **tian Mission Society (Disciples of Christ)**
 (Nippon Kirisuto Kyodan)
Field Repr.: Miss Daisy Edgerton
6-15, Oji Honcho 1-chome, Kita-ku, Tokyo (03)
900-5265 (Home); (03) 828-2277 (School)
- UPC** **Commission on Ecumenical Mission & Relations**
(IBC) **of the United Presbyterian Church in the United**
 States of America
 (Nippon Kirisuto Kyodan)
Field Repr.: Dr. James Phillips, 12-27, Osawa
1-chome, Mitaka-shi, Tokyo (0422) 43-6194
- UPCM** **United Pentecostal Church Missionaries**
 (Unaito Pentecosute Kyokai)
Superintendent: Rev. Norman Zeno
671, 5-chome, Nukui, Kita-machi, Koganei-shi,
Tokyo
- USPG** **United Society for the Propagation of the Gospel**
 (Nippon Seikokai)
Field Repr.: Rev. David M. Chamberlain
74, Ozato-cho, Honmoku, Naka-ku, Yokohama-shi
(045) 621-0657

- WEC** **World Evangelization Crusade**
(Sekai Fukuin Dendo Dan)
Field Repr.: Mr. Kenneth S. Roundhill
1-57, Maruyama, Kitashirakawa, Sakyo-ku, Kyo-
to-shi (075) 78-6524
- WELS** **Mission of Wisconsin Evangelical Lutheran Synod**
(Ruteru Fukuin Kirisuto Kyokai)
Field Repr.: Rev. Richard A. Poetter
4022 Ishikawa-cho, Mito-shi, Ibaraki-ken (0292)
51-5204
- WFJCM** **Worldwide Fellowship with Jesus Christ Mission**
(Iesu Kirisuto ni Majiwaru Kyokai)
Field Repr.: Miss Susie Thomas
4399 Noikura, Ariake-cho, Soo-gun, Kagoshima-
ken (Ariake-cho) 33
- WGM** **World Gospel Mission**
Field Repr.: Rev. David A. Kuba
20 Nakamaru-cho, Itabashi-ku, Tokyo (03) 955-
5497
- WMC** **World Missions to Children**
(Kirisuto Fukuin Kyokai)
Field Repr.: Phares Huggins
850 Tenjin-cho, Sasebo-shi, Nagasaki-ken (09562)
2-6909
- WMF** **Wiedenest Missionary Fellowship**
Field Repr.: Mr. Samuel Pfeifer
7 Ken-machi, Ibigawa, Ibi-gun, Gifu-ken (05852)
2-0857

- WO** **World Outreach**
(Akashi Gospel Center)
Field Repr.: Mr. Kinichiro James Endo
Box 790, CPO Tokyo (03) 252-6778
- WRPL** **World Revival Prayer League, Inc.**
(Megumi Fukuin Kyokai)
Director: Rev. Mrs. Margaret K. Ross
5-7, 1-chome, Azuma-bashi, Sumida-ku, Tokyo
(03) 622-5248
- WUMS** **Woman's Union Missionary Society**
Field Repr.: Mr. Keith C. Lee
221 Yamate, Naka-ku, Yokohama-shi (045) 641-3993
- WRBCMS** **Walworth Road Baptist Church Missionary Society**
Field Repr.: Miss Florence E. Penny
467 Oaza Ai, Ibaraki-shi, Osaka-fu (0726) 43-6979
- WV** **World Vision International**
Field Repr.: Rev. Joe Gooden
C.P.O. Box 405, Tokyo, or Student Center, Room 303, 2-1, Surugadai, Chiyoda-ku, Tokyo (03) 292-7604/5
- YMCA** **International Committee National Council
YMCA's of USA and Canada**
(Nihon YMCA Domei)
Field Repr.: Mr. A. Delmar Wedel
Dai 2 Kosuga Building, 30 Ryogoku, Nihon-bashi, Chuo-ku, Tokyo (03) 866-4921

SECTION 4

List of Protestant Missionaries

A

Abbott, Miss Priscilla, 1968,
PCUS—1523, Ikano-machi,
Zentsuji-shi, Kagawa-ken
(08776)—2-2440

香川県善通寺市生野町 1523

アボット

Abrahams, Mr. and Mrs.
Douglas J., (Olga), 1952,
OMF—49 Sawada, Tsukuri-
michi, Aomori-shi (01772)—
4-2745

青森市造道沢田 49

アブラハム

Adams, Rev. and Mrs. Evyn,
(Joy), 1951, IBC (MC)—
Leave of absence

Adams, Rev. and Mrs. Willis,
(Bernadine), 1950, TEAM—
18-4, 5-chome, Sakuradai,
Nerima-ku, Tokyo (03)—991-
2448

東京都練馬区桜台 5-18-4

アダムス

Ahtonen, Miss Hilda, 1962,
LEAF—2-23-2 Kobinata,
Bunkyo-ku, Tokyo (03)—
941-7659

東京都文京区小日向 2-23-2

アトネン

Alkichika, Rev. and Mrs. Yu-
taka, JGC—24-15-1-chome
Hibarigaoka, Hoya-shi, To-
kyo (0424)—61-9847

東京都保谷市ひばりヶ丘 1 丁目
24-15

アキチカ

Albertson, Dr. (M.D.) and
Mrs. Verner, (Saidie), 1966,
SDA—17, 3-chome, Ama-
numa, Suginami-ku, Tokyo
(03)—329-6151

東京都杉並区天沼 3-17

アルバートソン

Alderson, Rev. and Mrs.
Archie Lee, (Verna), 1957
NTC—Furl. 68-69

Allen, Rev. David E., 1962,
SSJE—St. Michael's Monas-
tery, Oyama-shi, Tochigi-
ken (02852)—2-1062

栃木県小山市

セントミカエル修道院 アレン

Allen, Miss Mary Jane, 1966,
IBC (UCBWM J3½)—Iris
Apt. #1-6, 22-3, Minami
Azabu, 1-chome, Minato-ku,
Tokyo (03)—451-9464

- 東京都港区南麻布 1-22-3
アイリスアパート アレン
- Allen, Rev. and Mrs. Shelton,
(Dorothy), 1952, FEGC—7-
5, 1-chome, Kiyosumi-cho,
Utsunomiya-shi, Tochigi-ken
栃木県宇都宮市清澄町 1-7-5
アレン
- Allen, Miss Thomasine, 1915,
ABFMS—70-1, 5-chome,
Kashiwazaki, Kuji-shi, Iwa-
te-ken
岩手県久慈市柏崎 5-70-1
アレン
- Allum, Miss Iris O., 1951, IBC
(MC)—Furl. 68-69
- Almroth, Mr. and Mrs. Harald,
(Astrid), SFM—27-3, 1-cho-
me, Morino, Machida-shi,
Tokyo (0427)—22-4317
東京都町田市森野 1-27-3
アームロース
- Alsdorf, Mr. Frederic W.,
1966, LCA—Namiki-so, 488-
1, Adachi Sanmon-cho, Ko-
kura-ku, Kita Kyushu-shi
北九州市小倉区安達山門町 488-1
アルスドルフ
- Althouse, Miss Sue S., 1955,
IBC (UPC)—c/o Mrs. M.
Kamei 4-6, Heiwadori, 1-
chome, Matsuyama-shi, Ehi-
me-ken (0899)—43-0747
愛媛県松山市平和通 1-4-6
亀井方 アルトハウス
- Amos, Rev. and Mrs. Richard,
(Judith), 1967, OMS—1648,
1-chome, Megurita, Higashi
Murayama-shi, Tokyo
(0423)—91-3072
東京都東村山市廻田 1-1648
アモス
- Andaas, Mr. and Mrs. Arnfinn,
(Hildur), NLL-1736 Kata-
yama, Niiza-machi, Kita
Adachi-gun, Saita-ken
(0424)—71-1625
埼玉県北足立郡新座町片山 1736
アンダース
- Anderson, Rev. and Mrs. D.
W., (Vera), 1960, MSCC—
Furl. 68-69
- Anderson, Mr. and Mrs. Evert,
(Maria), 1951, SFM—339,
Takabatake-cho, Kofu-shi,
Yamanashi-ken (0552)—3-
6335
山梨県甲府市高畑町 339
アンダーソン
- Anderson, Miss Hjördis, 1964,
SBM—637, Shinzaike, Hime-
ji-shi (0792)—23-2052
姫路市新座池 637
アンダーソン
- Anderson, Miss Mildred, 1951,
JEM—Fujimi-mura, Tsuru-
se 645-1, Irima-gun, Sai-
tama-ken (Oi)—61-6840
埼玉県入間郡鶴瀬富士見村
645-1 アンダーソン

Anderson, Miss Myrtle, 1951
IND—8-7, 5-chome, Hon-
cho, Koganei-shi, Tokyo
(0423)—81-2671

東京都小金井市本町 5-8-7

アンダーソン

**Anderson, Rev. and Mrs. Ro-
bert, (Priscilla), 1966, PCC**
—24, Wakamiya-cho, Shin-
juku-ku, Tokyo (03)—269-
2909

東京都新宿区若宮町 24

アンダーソン

**Andersson, Mr. and Mrs.
Goran, (Roswita), 1967,
JECC—c/o Tygert's, 2163**
Karuzawa-machi, Nagano-
ken (02674)—2302

長野県軽井沢町 2163

タイガート方 アンダーソン

**Andersson, Miss Martha,
JECC—Furl. 68-69**

**Andersson, Rev. and Mrs.
Sven Erik, (Anita), SBM—
10, 5-chome, Yuminoki-cho,
Nada-ku, Kobe-shi**

神戸市灘区弓ノ木町 5-10

アンダーソン

**Andersson, Miss Thali, 1951,
SAMJ—80 Azumada-cho,
Toyohashi-shi, Aichi-ken**
(0532)—54-8355

愛知県豊橋市東田町 80

アンダーソン

**Archer, Rev. and Mrs. Sam,
(Manda), 1952, TEAM—
1603 Omiya-cho, Suginami-
ku, Tokyo (03)—311-0204**

東京都杉並区大宮町 1603

アーチャー

**Archibald, Miss Margaret,
1928, IBC (PCUS)—Smythe
Hall, Kinjo College Omori-
cho, Moriyama-ku, Nagoya-
shi, Aichi-ken (0560)—79-
3053**

名古屋市守山区大森町 金城学院

スマイス寮 アーチボルド

**Arnesen, Rev. and Mrs. Jacob,
(Olaug), 1954, PCM—1310**
Hisaki-cho, Isogo-ku, Yoko-
hama-shi (045)—751-2740

横浜市磯子区久木町 1310

アーネセン

**Askew, Dr. and Mrs. D. Cur-
tis, (Mary Lee), 1947, SB—
1535, 3-chome, Asahi-machi,
Fuchu-shi, Tokyo (0423)—
61-9170**

東京都府中市朝日町 3-1535

アスキュウ

**Aspberg, Mrs. Ingrid, 1950,
SEOM—15-141 Ohito-machi,
Tagata-gun, Shizuoka-ken**
(0558)—72-1091

静岡県田方郡大仁町 15-141

アスペルグ

**Asserhed, Miss Karin, 1964,
MCCS-5-4-21, Ajino, Kojima
Kurashiki-shi (0864)—72-
2024**

倉敷市児島味野 5-4-21

アセルヘード

Astalos, Rev. and Mrs. Ronald,
(Kimiko), 1962, LCMS

Attaway, Mr. and Mrs. Kenneth N., (Ruth M.), 1952/
54, CEF-1599 Higashi-kubo-
Kamiarai, Tokorozawa-shi,
Saitama-ken (0429)-22-
4076

埼玉県所沢市東久保上新井 1599

アタウェイ

Atteberry, Rev. and Mrs.
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290, Sapporo, Hokkaido
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Buckland, Mrs. Jennifer,
USPG—Fujimoto Building,
Nunobiki-cho, 2-chome, 3,
Fukiai-ku, Kobe-shi

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Sumiyoshi-cho, Higashi-
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(Coline), 1953/50, PCUS—
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(Doris), TEC—Extended
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H., (Jean), 1968, PCUS—
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—231-3736
京都市上京区相国寺門前町
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ケリー

Chamberlain, Rev. and Mrs.
David M., (Gladys), USPG
—74 Ozato-cho, Honmoku,
Naka-ku, Yokohama-shi
(045)-621-0657

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Chamberlain, Miss Phyllis,
1950, TEAM—Furl. 68-69

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USPG—6-22-21, Hatanodai,
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3328

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ku, Date-machi, Fukushima-
shi, Fukushima-ken

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7, Hodogaya Nishi, Yoko-
hama-shi (045)-951-2421

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Ernest, (Laurabelle), 1956,
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長崎市東山手 16 活水短大
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931-2120

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コール

Cole, Mr. and Mrs. Harold,
(Leone), 1937, CnC—1014
Higashiyama, Kuge-yama,
Ono-shi, Hyogo-ken

兵庫県小野市久下山東山 1014

コール

Coleman, Miss Anita, 1962, SB
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Collins, Miss Grace, 1958,
JFM—1112-1, Terakawado-

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ken

岐阜県瑞浪市寺河戸町 1112-1

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Collins, Miss Mary, 1967,
IBC (UCC-BWM-J3)—Mu-
tsumi 17 Oi-wamiyashita-
cho, Shizuoka-ken (0542)—
53-0988

静岡市大岩宮下町 17 むつみ荘

コリンズ

Colston, Miss Augusta B.,
1964, PCUS—Furl. 68-69

Conley, Mr. Brian J., 1966,
IBC (UPC-J3)—c/o Obirin
Gakuin, 3758 Tokiwa-cho,
Machida-shi, Tokyo (0427)—
23-6661

東京都町田市常盤町 3758

桜美林学院内

コンリー

Conrad, Rev. and Mrs. Stan-
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ragaoka, Yatomi-cho, Mizu-
ho-ku, Nagoya-shi

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コンラッド

Cook, Mr. and Mrs. Don,
(Dorothy), 1956, OMF—4-
344 Seijo-machi Setagaya-
ku, Tokyo (03)—483-1934

東京都世田谷区成城町 4-344

クック

Cook, Miss Dulcie, 1930, IBC
(UCC-BWM) — Interboard
House, 16-53 Roppongi, 5-

- chome, Minato-ku, Tokyo
(03)-583-3325
東京都港区六本木 5-16-53
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- Cook, Mr. William L., 1962,**
IND—2252 Karuizawa-machi,
Nagano-ken (02674)—2094
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CMS Poole-Gakuin, 5-chome,
Katsuyama-dori, Ikuno-ku Osaka-shi (06)—716-4700
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- Coote, Rev. Leonard W. 1914**
FEAM—Furl.
- Copp, Rev. and Mrs. David J., (Lana), 1966, BMA—**
Ikoma-machi, Nara-ken
奈良県生駒町 コップ
- Corl, Rev. and Mrs. Javan, (Neva), 1955, IBC (EUB)—**
15-18, Hatanodai, 6-chome,
Shinagawa-ku, Tokyo (03)-781-0869
東京都品川区旗の台 6-15-18
コール
- Corwin, Dr. and Mrs. Charles, (Elouise), 1950, TEC—272**
- Kamihoya, Hoya-shi, Kitatama-gun, Tokyo
東京都北多摩郡保谷町上保谷 272
コールウィン
- Cotton, Miss Kathleen, 1965,**
JEB—15, Ishii Apt., Koe-mi,
Arita-shi, Wakayama-ken
和歌山県有田市古江見
石井アパート 15 コットン
- Cottrill, Lieut, Colonel and Mrs. W. Stan, (Kathleen), 1964, SA—21-40, 2-chome,**
Wada, Suginami-ku, Tokyo (03)—382-0379
東京都杉並区和田2-21-40
コットリル
- Courtney, Rev. and Mrs. Richard, (Yvonne), 1952,**
TEAM—32 Tsukimigaoka,
Yatomi-cho, Mizuho-ku, Nagoya-shi (052)—851-7653
名古屋市瑞穂区弥富町月見ヶ丘
32 コートニイ
- Cowan, Mr. and Mrs. Ray, 1953, IND—Jurinji, Osa**
Sanada-machi, Chiisagata-gun,
Nagano-ken
長野県小県郡真田町十林寺
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CMS—c/o Tokyo Diocesan Office,
8 Shiba Sakae-cho,
Minato-ku, Tokyo (03)—431-5642

東京都港区芝栄町8

東京教区事務所内 カウドレー

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Cox, Rev. and Mrs. George,
(Annette), 1966, SB—26
Kami Minamida-cho, Jodo-
ji, Sakyo-ku, Kyoto-shi
(075)—771—2257

京都市左京区浄土寺上南田町26

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Cox, Rev. and Mrs. Ralph,
(Stella), 1952, TEAM—2-
13, 1-chome, Saiho-cho, Ta-
kamatsu-shi, Kagawa-ken
(0878)—62—6548

香川県高松市西宝町 1-2-13

カックス

Cox, Rev. and Mrs. Samuel,
(Rima), 1961, IBC (MC)—
Leave of absence

Cox, Rev. and Mrs. Theodore
O., (Patricia), 1959, SB-1-
198 Aza Shimoyama, Shin-
zake, Himeji-shi (0792)—24-
6949

姫路市新在家下山 1-198

カックス

Crawford, Mr. and Mrs. Coy
A. IND—62, Kariga, Maru-
mori-cho, Igu-gun, Miyagi-
ken

宮城県伊具郡丸森町雁歌 62

クロフォード

Crenshaw, Mr. Joseph, AG—
Associate—Christian. Chil-
dren's Home, Hondo-shi,
Kumamoto-ken (0963—3671

Cullen, Mr. and Mrs. Kenneth
R., (Beryl), 1957, CLC—Ni-
shi 1-chome, Minami 1-jo,
Sapporo-shi (0122)—26—9551
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Culpepper, Dr. and Mrs. Ro-
bert, (Kay), 1950, SB—
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Cundiff, Mr. William S., 1952,
IBC (UCBWM)—60 Kozen-
ji-dori, Sendai-shi, Miyagi-
ken (0222)—22—7439

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Cunningham, Rev. and Mrs.
Robert E., (Eleanor), 1953,
LCA—4-20 Oishi Nagami-
neyama, Nada-ku, Kobe-shi
(078)—86—4927

神戸市灘区大石長峰山 4-20

カニンガハム

Currie, Mr. Robert George,
1966, IBC (MC-J3½)—
Hokusei Gakuen Daigaku,
343 Nishi 22-chome, Mina-
mi 6-jo, Sapporo-shi (0122)—
56—6896

札幌市南 6 条西 22 丁目 343

北星学園大学

クーリ

Curtin, Miss Esther, IND —
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Dale, Rev. and Mrs. Daniel,
(Joan), 1952, TEAM—4-
175, Oishi, Nagamineyama,
Nada-ku, Kobe-shi (078)-
86-8845

神戸市灘区大石長峰山 4-175

デール

Dale, Rev. and Mrs. Kenneth,
(Eloise), 1951, LCA—13-7,
2-chome, Shirasagi, Naka-
no-ku, Tokyo (03)-338-8617
東京都中野区白鷺 2-13-7

デール

Davidson, Rev. and Mrs. Jack,
(Evangeline), 1960, CMA—
255 Itsukaichi-machi, Saiki-
gun, Hiroshima shigai
(0829)-21-0589

広島市外佐伯郡五日市町 255

ダビッドソン

Davidson, Rev. and Mrs.
Merwyn, (Betty Lou), 1963,
IBC (EUB)—99 Fukuzumi-
cho, Sapporo-shi
札幌市福住町 99

ダビッドソン

Davidsson, Miss Maj. 1956,
SAMJ—139, 5-chome, Iga-
cho, Okazaki-shi, Aichi-ken
(0564)-22-6760

愛知県岡崎市伊賀町 5-139

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Davis, Miss Carnella A., 1951,
WEC—Furl. 68-69

Davis, Dr. Florence, 1967,
IBC (MC-J2)—Kwassui Ga-
kuin, Kwassui Tandai, 16,
Higashi Yamate-machi, Na-
gasaki-shi (0958)-22-6955

長崎市東山手町 16 活水短大

デービス

Davis, Rev. and Mrs. Francis
A., (Martha), 1951, OMS—
7-31, 3-chome, Tsukigaoka,
Chikusa-ku, Nagoya-shi,
(052)-711-7289

名古屋市千種区月ヶ丘 3-7-31

デービス

Davis, Rev. and Mrs. H. Glen,
(Joyce), 1963, PCC—Furl.
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Davis, Rev. and Mrs. Harri-
son, (Doris), 1950, CN—
Box 4, Yotsukaido, Imba-
gun, Chiba-ken (0472)-82-
2234/2428

千葉県印旛郡四街道郵便局

私書箱 4

デービス

Davis, Rev. and Mrs. Jim,
(Genevieve), AG—1437 Ku-
magawa, Fussa-machi, Tok-
yo (0425)-51-0966

東京都福生町熊川 1437

デービス

Dawkins, Rev. and Mrs.
Charles B., (Betty), 1954,
LCA—29-1, Karasawa, Mi-
nami-ku, Yokohama-shi
(045)-261-4269

横浜市南区唐沢 29-1

ドーキンズ

Dawson, Rev. and Mrs. T.V.,
(Myrtle), 1956, PCGJ —
1580 Ajima Shinyama, Ku-
sunoki-cho, Kita-ku, Na-
goya-shi, (052)-981-8280
名古屋市北区楠町味鉢山 1580

ドーソン

Dean, Rev. Pratt J., 1966, SB
—9, Nishikojima-cho, Daito-
kuen, Nagasaki-shi

長崎市大徳園西小島町 9

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De Berdt, Rev. and Mrs.
Michiel, (Trudy), 1962,
CRJM — 1463-7, 1-chome,
Narashino, Funabashi-shi,
Chiba-ken (0474)-67-6606

千葉県船橋市習志野 1-1463-7

ドベルト

De Camp, Miss Grace, 1947,
TEAM—75, 2-chome, Hatsu-
dacho, Takayama-shi, Gifu-
ken

岐阜県高山市初田町 2-75

デキャンプ

Deffner, Mr. and Mrs. Walter,
(Virginia), 1961, LCMS—49
3-chome, Matsunami-cho,
Niigata-shi (0252)-66-2526

新潟市松波町 3-4912

デフナー

de Forest, Rev. and Mrs.
Carroll, (Betty), 1959/66,
IBC (RCA)—

Defriend, Miss Myra, 1964,
FEGC—Furl. 68-69

Degelman, Rev. and Mrs. O.R.,
(Helen), 1947, TEAM—350,
2-chome, Honmoku, Naka-
ku, Yokohama-shi (045)-
621-7543

横浜市中区本牧 2-350

デゲルマン

Degerman, Miss Bessie, 1954,
TEAM—c/o Murata, 21-6,
4-chome, Maebara-cho, Ko-
ganei-shi, Tokyo (0423)-
83-6823

東京都小金井市前原町 4-12-6

デゲルマン

Dehn, Mr. and Mrs. Wilfried,
(Victoria), 1966/68, LM—
1933 Nakanoshima, Kawa-
saki-shi, Kanagawa-ken
(044)-91-2334

神奈川県川崎市中野島 1933

デーン

Dehnke, Rev. and Mrs. Robert,
(Linda), 1966, LCMS—12-2,
5-chome, Shimomeguro, Me-
guro-ku, Tokyo (03)-712-
2091

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De Jong, Miss Mary Cynthia,
1968, IBC (UPC-J3)—In-
terboard House, 16-53, Rop-
pongi, 5-chome, Minato-ku,
Tokyo (03)-583-3325

東京都港区六本木 5-16-53

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Dellming, Rev. and Mrs. Bo, (Kerstin), 1966, SEOM—22-32 Kamogawa-cho, Mishima-shi, Shizuoka-ken (0559)—75-4056

静岡県三島市賀茂川町 22-32

デルミング

Dennis, Mr. and Mrs. Richard, IND—Furl. 68-69

Derksen, Rev. and Mrs. Peter, (Mary), 1954, GCMM—19 Kumi Naka Tsuru, Oita-shi, Oita-ken (09752)—4-7861

大分市中津留 19 デルクセン

DeShazer, Rev. and Mrs. Jacob, (Florence), 1948, JFMM—6-13, 1-chome, Sakuragawa-cho, Hitachi-shi (0294)—3-1507

日立市桜川町 1-6-13

デシャーシエル

Deter, Miss Virginia, 1950, IBC (UPC)—104-24, Kubomachi, Kanazawa-shi, Ishikawa-ken (0762)—42-2031

石川県金沢市窪町 104-24

データー

Dexter, Mr. and Mrs. Albert, 1951, IND—88 Kusugaoka, Nada-ku, Kobe-shi

神戸市灘区楠丘 88

デクスター

deVries, Miss Gretchen, 1967, IBC (UCBWM)—10-2, Shoto

1-chome, Shibuya-ku, Tokyo (03)—467-7907

東京都渋谷区松濤 1-10-2

ドブリーズ

DeYoung, Rev. and Mrs. John, (Anna Marie), 1961, ALC—1130, Oshika, Shizuoka-shi, Shizuoka-ken

静岡県小鹿 1130

デヤング

Dick, Miss Cornelia, 1955, PCUS—Leave of absence

Dick, Mr. and Mrs. R. H., IND—111 Oike, Yamada-cho, Hyogo-ku, Kobe-shi (078)—90-5371

神戸市兵庫区山田町大池 111

ディック

Dickerson, Miss Barbara, 1963 IBC (MC)—Furl. 68-69

Dickinson, Rev. and Mrs. Richard, F., (Mary), 1960, IBC (UCMS)—104, Asukai-cho, Tanaka, Sakyo-ku, Kyoto-shi (075)—781-4407

京都市左京区田中飛鳥井町 104

ディッキンソン

Dillard, Miss Mary, 1950, IM—1816 Teuchi, Shimokushiki-mura, Satsuma-gun, Kagoshima-ken

鹿児島県薩摩郡下甕村手打 1816

デイルード

Dillon, Rev. and Mrs. Alan,
(Myrtle), 1948, FEGC—
11-2 Sankubo-cho, Kawa-
goe-shi, Saitama-ken

埼玉県川越市三久保町11-2

ディロン

Dixon, Miss Joan, 1958, CMS
—22 Jonan-so, 697 Hannyu-
cho, Higashi-ku, Osaka-shi
(06)—941-2382

大阪市東区半入町697 城南荘22

ディクソン

Dluhy, Deaconess Eva, 1965,
MAR—7-29, 1-chome, Higa-
shinaruo-cho, Nishinomiya-
shi, Hyogo-ken (0798)—41-
1107

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Doeden, Mr. and Mrs. Norman
T., (Gaye), 1966, LCA—2-
23-11, Higashi Tamagawa-
cho, Setagaya-ku, Tokyo
(03)—720-4959

東京都世田谷区東玉川町2-23-11

ドーデン

Dornon, Rev. and Mrs. Ivan,
(Eleanor), 1950/56 IBC
(MC) — 69, Katahira-cho,
Sendai-shi, Miyagi-ken
(0222)—22-6876

仙台市片平丁69

ドルーノン

Dozier, Dr. and Mrs. Edwin
B., (Mary Ellen), 1933, SB
—421, Oaza Hoshiguma,
Fukuoka-shi (092)—82-9446

福岡市大字千隈421

ドジャー

Draper, Rev. and Mrs. William
F. (Helenora), 1953, PEC—
8-Motokaji-cho, Sendai-shi
(0222)—22-4684

仙台市元鍛冶町8

ドレーパー

Dressler, Rev. and Mrs.
Guenther, (Friedelis), 1965
GEAM — 17-37, 2-chome,
Koishikawa, Bunkyo-ku, To-
kyo (03)—811-2862

東京都文京区小石川 2-17-31

ドレスラー

Driskill, Rev. and Mrs. J.
Lawrence, (Lillian), 1951,
IBC (UPC)—1 Takezono-
cho, Suita-shi, Osaka-fu
(06)—384-7839

大阪府吹田市竹園町1

ドレスキル

Drivstuen, Miss Dagny, 1949,
NLM—46, Motodaiku-machi,
Tottori-shi, (0857)—22-3265

鳥取市元大工町46

ドリブスチュン

Drummond, Dr. and Mrs. Ri-
chard, (Pearl), 1949, IBC
(UPC-VOL)—843, Higashi-
cho, 1-chome, Koganei-shi,
Tokyo (0423)—81-7374

東京都小金井市東町1-843

ドラムンド

Duncan, Mr. and Mrs. William,
(Betty), JCBM—90, Koga-
nehara, Furukawa-shi, Mi-
yagi-ken (1177)

宮城県古川市小金原 90

ダンカン

Dupree, Rev. and Mrs. Charles J., (JoAnn), 1953, OMS — 1648, 1-chome, Megurita, Higashi Murayama-shi, Tokyo (0423)-91-3072

東京都東村山市廻田 1-1648

ダブリー

Duran, Rev. and Mrs. Richard, (Karen), 1966, JCBM—1 Matsuoka-so, Matsuoka-cho, Kawamoto, Akita-shi, Akita-ken

秋田市川本松岡町松岡荘 1

デェラン

Dyck, Miss Anna, 1953, GCMM — 328 Homanboo, Takajo-machi, Miyazaki-ken

宮崎県高城町穂満坊 328

ディック

Dyck, Miss Susan, 1953, CMA — 2952 Aginogi-cho, Matsue-shi, Shimane-ken (0852)-21-5364

島根県松江市上乃木町 2592

ディック

Dyer, Rev. and Mrs. Stanley R., (Joanna), 1965, OMS—1232 Minami Ohashi, Fukuoka-shi, Fukuoka-ken (092)-54-4555

福岡市南大橋 1232

ダイヤー

E

Eagle, Mr. and Mrs. Charles, (Hazel), 1950, TEAM — Extended Furl.

Ebinger, Deaconess F., 1953, MAR—7-29, 1-chome, Higashi Naruo-cho, Nishinomiya-shi, Hyogo-ken (0798)-41-1107

兵庫県西宮市東鳴尾町 1-7-29

エビンガー

Eastman, Rev. and Mrs. Edward, (Yasuko), 1967, CC—Ibaraki Christian College, 4048 Kuji-machi, Hitachishi, Ibaraki-ken

茨城県日立市久慈町

茨城キリスト教大学

イーストマン

Eddy, Rev. and Mrs. William D., (Elizabeth), 1951, PEC — Hokudai Center, Nishi 5-chome, Kita 15-jo, Sapporo-shi (0122)-71-3554

北海道札幌市北15条西5丁目

エディー

Edefors, Rev. and Mrs. Börje (Inger), 1965, OMJ—42, 1-chome, Yamashiro-cho, Yao-shi, Osaka-fu (0729)-2-8053

大阪府八尾市山城町 1-42

エドフォース

Edgerton, Miss Daisy, 1949, IBC (UCMS) 6-15, Oji Honcho 1-chome Kita-ku Tokyo (03)-900-5262

東京都北区王子本町 1-6-15

エジャー-ton

Edgerton, Mrs. Eleanora, 1967
IBC (UPC-VOL)—Clapbard
Inn, Nishi Iru, Imadegawa
Agaru, Karasuma Dori, Ka-
mikyo-ku Kyoto-shi (075)
451-0147

京都市上京区烏丸通今出川上ル

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エジャー-ton

Ediger, Rev. and Mrs. Ferdi-
nand, (Viola), 1953, GCM
—21-2, 1-chome, Mejirodai,
Bunkyo-ku, Tokyo (03)-
947-4687

東京都文京区目白台 1-21-2

エディガー

Edland, Miss Ingjerd, 1965,
NLM—19, 4-chome, Nishi
Akashi-cho, Akashi-shi,
Hyogo-ken

兵庫県明石市西明石町 4-19

エドランド

Edwards, Mr. and Mrs. Bruce,
(Lynette), 1965, JEB—64,
Kawahara-cho, Sasayama-
machi, Taki-gun, Hyogo-
ken

兵庫県多紀郡篠山町河原町 64

エドワーズ

Edwards, Mr. Carson, MS —
194 Yamashita-cho, Naka-ku
Yokohama-shi (045)-681-
4654

横浜市中区山下町 194

エドワーズ

Edwards, Miss Lorna B.,
1953, OMF — Goshogawara
Fukuin Kirisuto Kyokai, 4-5-
180, Chidori, Minato Goshogawara-shi, Aomori-ken
青森県五所川原市湊 4-5-180

エドワーズ

Edwards, Rev. and Mrs. O.
Kemp, (Jean), 1966, OMS—
1190 Karuizawa-machi, Ki-
tasaku-gun, Nagano-ken

長野県北佐久郡軽井沢町 1190

エドワーズ

Eggen, Rev. and Mrs. Egil,
(Dordi), 1963, NMS—Furl.
68-69

Ehnle, Mr. and Mrs. Willis R.,
(Lois), 1954, ACC — 692
Higashi-Shioda, Ichimiya-
cho, Yatsushiro-gun, Yama-
shi-ken Sum. Furl.

山梨県八代郡一宮町東塩田 692

エンリー

Eikamp, Rev. and Mrs. Arthur
(Norma), 1949, CG—2252-
66 Aza Takamaru Kuga,
Nishi Tarumi-machi, Taru-
mi-ku, Kobe-shi (078)-76-
0552

神戸市垂水区西垂水町字高丸

アイキャンブ

Eikeland, Miss Orlaug Randi,
1966, NMS—3-15, Tezuka-
yama Nishi, Sumiyoshi-ku
Osaka-shi (06)-671-6320

大阪市住吉区帝塚山西3-15
エイケランド

Eimon, Rev. and Mrs. Harold,
(Dalene), 1954, ALC—347
Sumiyoshi-cho, Kamikanuki,
Numazu-shi, Shizuoka-ken
(0559)—31-7268

静岡県沼津市上香貫住吉町347
アイモン

Ejderkvist, Mr. and Mrs. John,
(Gun), 1963, JECC—Furl.
68-69

Elda, Sister Magdalene, PEC-
IND—Community of the
Transfiguration, 95 Tamade
Shimizu, Odawara, Sendai-
shi (0222)—34-6866
仙台市小田原玉出清水95

エルダ

Elizabeth, Sister Grace, PEC-
IND Community of the
Transfiguration, 95 Tamade
Shimizu, Odawara, Sendai
shi (0222)—34-6866
仙台市小田原玉出清水95

エリザベス

Elliott, Mr. and Mrs. William,
(Anna), 1960, ABFMS—
Furl. 68-69

Ellis, Rev. and Mrs. Andrew
B., (Masae), 1951, LCA —
Furl. 68-69

Elmer, Miss Ruth, 1949, IBC
(EUB)—33-5 Hakusan 4-

chome, Bunkyo-ku, Tokyo
(03)—811-5516

東京都文京区白山4-33-5
エルマー

Elzinga, Miss Alice, 1960, IBC
(RCA)—c/o Baiko Jogaku-
in, 1854, Maruyama-cho,
Shimonoseki-shi (0832)—23-
6261

下関市丸山町1858 梅光女学院
エルジンガ

Emanuel, Rev. and Mrs. Bill,
(Rebekah Sue), 1967, SB—
R-112, 2-chome, Hirahata-
cho, Misawa-shi (017652)—
4266

三沢市平畑町2-112

エマヌエル

Emanuel, Rev. and Mrs.
Wayne, (Mary Lou), 1959,
SB—747 Minamino, Tatsumi
Kakiuchi, Itami-shi
(0727)—72-3319

伊丹市南野辰己垣内747

エマヌエル

Engelmohr, Mr. and Mrs.
Karl, (Ursula), 1964, LM—
1878 Kanai-machi, Machida-
shi, Tokyo

東京都町田市金井町1878

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Emhjellen, Mr. and Mrs.
Kjellmar, (Ragnhild), The
Norwegian School, 50 Taki-
gatani, Shioya, Tarumi-ku,
Kobe-shi

神戸市垂水区塩屋滝ヶ谷 50

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Engeman, Rev. and Mrs.
Harry, (Eleanor), 1950,
CMSJ — 2570 Minami-ma-
chi, Shibukawa-shi, Gun-
ma-ken (0279)-22-1080
群馬県渋川市南町 2570

エンゲマン

Engver, Miss Maria, IND—
183-2 Miyakawa-cho, Kura-
yoshi-shi, Tottori-ken
鳥取県倉吉市宮川町 183-2

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(Mary), 1961, PCUS—Apt.
2 Senda Building, 5-1, Sen-
da-machi, 2-chome, Hiro-
shima-shi (0822)-43-0723
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エラケル

Ericson, Rev. and Mrs. Wil-
bert, (Leona), 1953, LCA—
967-20, Aza Numanoue,
Tsushima, Okayama-shi,

Okayama-ken (0862)-52-
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Eriksson, Miss Astrid, 1950,
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Tsurumi-ku, Yokohama-shi
(045)-581-2433

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232, 2-chome, Osawa-cho,
Muroran-shi, Hokkaido
北海道室蘭市大沢町 2-232

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Eskildsen, Rev. and Mrs. Ed-
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Evans, Miss Karen, 1965, CG—
 93, 3-chome, Okusawa-ma-
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 ku, Tokyo (03)-703-0916
 東京都世田谷区玉川奥沢町3-93

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Everett, Miss Oreta, 1964,
 RPM—Box 589, Kobe Port,
 Kobe-shi (078)-44-1277
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Ewing, Miss Hettie Lee, 1925,
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Faber, Mr. and Mrs. Ernest,
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 Higashinakano, Nakano-ku
 Tokyo (03)-361-0533
 東京都中野区東中野3-7-8

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Fadel, Rev. and Mrs. Allen,
 (Jane), 1951, TEAM—1605
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 東京都板橋区徳丸町1605

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 John, (Betty), 1951, IBC
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 3, Mori Aza Kitano-machi,
 Motoyama-cho, Higashi Na-
 da-ku, Kobe-shi

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Fanger, Mr. and Mrs. Clifford,
 (Faith), IND—62 Kariga,
 Marumori-cho, Igu-gun, Mi-
 yagi-ken

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ファンガー

Fanger, Mr. Richard, 1952,
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 mori-cho, Igu-gun, Miyagi-
 ken

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ファンガー

Faris, Miss Eleanor, 1955,
 RPM—Box 10, Tarumi, Ko-
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 (Eileen), 1961, ACOP —
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多山4385-13

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Fasten, Mr. and Mrs. Lars,
 (Lizzi), JECC—35 Toyou-
 ra, Kuroiso-machi, Tochi-
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ファッセン

Fearnehough, Mr. and Mrs.
William, (Sheila), 1963,
OMF—49 Sawada Tsukuri-
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Feely, Dr. (Rev.) Gertrude,
1931, IBC (MC)—Christian
Youth Center, 3-23, Mikage
Nakamachi, 2-chome, Higa-
shi Nada-ku, Kobe-shi
(078)—85-3793

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(075)—451-3555

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Fenner, Rev. and Mrs. Charlie
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11-798 Nishijin-machi, Fu-
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951-1319

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Fieldhouse, Mr. and Mrs.
Marvin L., (Iris), OBSF —
3704, Karuizawa-machi, Na-
gano-ken

長野県軽井沢町 3704

フィールドハウス

Finch, Rev. and Mrs. Bobby,
(Kay), BBF—P.O. Box 30
Ota-shi, Gunma-ken (0276)—
38-5522

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Finnseth, Rev. and Mrs. Per,
(Synnove), 1952, NLM —
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ma, Shirakuni, Himeji-shi
Hyogo-ken

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730 Shinkotoni-machi, Sap-
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フィッシャー

Fisher, Miss Penelope A.,
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Fisk, Mr. and Mrs. Gerald H.,
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Zenmyoji, Wakayama-shi
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751-6510

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Flaherty, Mr. and Mrs. Theo-
dore E., (Mary), 1949/53,
IBC (RCA)—37-A, Yama-
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1951 MAR—7-29, 1-chome,
Higashi Naruo-cho, Nishino-
miya-shi, Hyogo-ken
(0798)—41-1107

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Fleming, Mr. J. Emery, 1952,
Meiji Gakuin, 42 Imasato-
cho, Shiba Shirokane, Mina-
to-ku, Tokyo (03)—443-8231

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明治学院

フレミング

Flowers, Miss E. Maurine,
1952 OMF

Flynn, Rev. and Mrs. Stan,
(Helen), 1960, BBF—6-3, 1-
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Munakata-machi, Fukuoka-
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(0534)-71-1098

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Ford, Rev. and Mrs. Einar,
1953, EFCM—1892 Moto-
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tama-ken
埼玉県春日部市本町 1892

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22-1226

千葉市貝塚町柳井 826

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Foss, Miss Eleanor, M., 1936,
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Fox, Mr. Karl Louis, 1966
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tama-ken (0424)-71-5520
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埼玉県北足立郡新座町西堀 392

フォックス

Foxwell, Rev. and Mrs. Philip
R., (Jane), 1948, JPM—8-
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gun, Tokyo (0424) 71-2905

東京都北多摩郡久留米町氷川台

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Francis, Rev. Mrs. John,
(Carolyn Sue), 1968/56, IBC
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Tokyo (03)—409-2423
東京都港区青山6-10-8

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Franklin, Dr. and Mrs. Sam
H., (Dorothy) IBC (UPC)
—29 of 3, Inokashira 5-cho-
me, Mitaka-shi, Tokyo
(0422)—43-5047

東京都三鷹市井の頭5-29-3

フランクリン

Frazier, Rev. and Mrs.
George, (Mary Beth), IND
—1700-1, Kokubu - machi,
Kurume-shi, Fukuoka-ken
福岡県久留米市国分町1700-1

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641-8812

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1952, OMF—49, Sawada,
Tsukurimichi, Aomori-shi
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Frett, Rev. and Mrs. Calvin,
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Friesen, Rev. and Mrs. Har-
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Kobe-shi (078)—86-4942

神戸市灘区大石長峰山4-19

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Friesen, Rev. and Mrs. Jacob,
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16-20, 4-chome, Izumino-
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2-10 5, Kaneyama-cho, Kurume-machi, Kitatama-gun,
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Fromm, Rev. and Mrs. Elwood, (Keiko), 1953, LCMS
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Sapporo-shi (0122)-63-9567
札幌市琴似宮ノ森14 フロム

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Fujii, Rev. and Mrs. Daniel T., 1962, IND—Box 1, Yamato-shi, Kanagawa-ken

神奈川県大和市郵便局私書箱1
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Fujimoto, Miss June, 1964,
FEGC—269-4, Chizuka, Kofu-shi, Yamanashi-ken
山梨県甲府市千塚269-4

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(MC)27 Noboriuchi-machi,
Shugakuin, Sakyo-ku, Kyoto-shi (075) 781-4682

京都市左京区修学院登リ内町27
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Fulop, Dr. and Mrs. Robert, (Verne), 1958, ABFMS—
4834 Mutsuura, Kanagawa-ku, Yokohama-shi (045)-
701-8347

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関東学院大学内 フロップ

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PCUS—Furl. 68-69

Fultz, Mrs. Exie, CnC—13-1,
2-chome, Shoto-cho, Shibuya-ku, Tokyo (03) 466-9606
東京都渋谷区松濤町2-13-1

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—c/o Tygert, 2163 Karuiza-
wa-machi, Nagano-ken

長野県軽井沢町2163

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Gainer, Mr. and Mrs. R.I.,
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Hodogaya Nishi, Yokohama-
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Garlen, Rev. and Mrs. James
E., JCG—22 Tsuoka-cho,
Hodogaya-ku, Yokohama-
shi

横浜市保土ヶ谷区都岡町22

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Garner, Miss Margaret, 1949,
IBC (UCBWM)—126 Tsu-
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22-6638

仙台市土樋126

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Garrott, Dr. and Mrs. W.
Maxfield, (Dorothy), 1934,
SB—Seinan Jogakuin, Shi-
mo Itozu, Kokura-ku, Kita-
kyushu-shi, Fukuoka-ken
(093) 56-5656

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Gerber, Miss Mieta, 1966,
JMHE — 242-3, Hanyuno,
Habikino-shi, Osaka-fu
(0729) 55-1348

大阪府羽曳野市埴生野242-3

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Gerry, Mr. and Mrs. Robert
J., (Dorothy), 1951, CLC—
5509 Kita Oizumi-machi,
Nerima-ku, Tokyo (03)
922-1118

東京都練馬区北大泉町3509

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Gerst, Mr. and Mrs. Wilhelm,
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Gilbertson, Rev. and Mrs.
Gaylen, (Stella), 1953, ALC
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(052) 941-3223

名古屋市東区徳川町3-22

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Gil, Miss Audrey, 1962, IBC
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53, Roppongi 5-chome, Mi-
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ka-shi, Osaka-fu (068)—53-
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大阪府豊中市上野坂1-25-7

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Gish, Mr. and Mrs. George
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Higashi 4-chome, Shibuya-
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東京都渋谷区東4-6-20

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Glass, Miss Eva, 1951, OMF—
Hokkaido Seisho Gakuin,
632 Kitagoo, Shiroishi-ma-
chi, Sapporo-shi (0122)—87-
7892

札幌市白石町北郷632

北海道聖書学院内

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Glawion, Miss Esther, 1964,
LM—935 Kugahara, Ota-ku
Tokyo, (03)—751-0211

東京都大田区久ヶ原935

グラワイオン

Gleason, Dr. and Mrs. Alan,
(Emily), 1956, ICU —
House 348, Osawa 3-chome,
Tokyo (0422)—43-3131, Ext.
436

東京都三鷹市大沢3-10-3

348号館

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Godert, Miss Agnes, 1955,
PCUS—Apt. A-3, Sugiya-
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岐阜市明徳町10 杉山ビル

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IBC (UCBWM Retired) —
464 Umeya-cho, Hitosujime,
Nishi-iru, Karasuma, Ima-
degawa-segaru, Kamikyo-
ku, Kyoto-shi (075)-451-
9221

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(0561)-82-6348

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岐阜市島田西町 54

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Halberg, Mr. and Mrs. Roland,
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Box 66, Sendai-shi
仙台市郵便局私書箱 66

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1962, CMS—15, Fujishiro
Building, 77-4 Uchihama,
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Norwegian School, 50, Taki-
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Yokohama-shi (045)-951-
1319

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Furuichi, Yasufuruichi-cho,
Asa-gun, Hiroshima-ken
(08287)-7-1028

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Hemmingby, Mr. and Mrs.
Arne, (Karen), 1950, FCM—
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2481 Onuma, Sagamihara-
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神奈川県相模原市大沼 2481

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Mitaka-shi, Tokyo (0422)—
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Hereford, Miss Nannie N.,
1932, IBC (UPC)—13-2 Ha-
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Kubiki-gun, Niigata-ken
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2141 Unoki, Sayama-shi,
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Egon, (Grace), IND—3-10,
4-chome, Naka Mikunigao-
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北海道沙流郡日高町 311
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AG—64, 6-chome, Takino-
gawa, Kita-ku, Tokyo (03)—
983-2217

東京都北区滝野川 6-64

ジェルゲンセン

Junken, Rev. and Mrs. Calvin,
(Patricia), 1954, TEAM—
402, Nagisa, Matsumoto-shi,
Nagano-ken (02634)—2-3944

長野県松本市渚402

ジャンカー

Juten, Miss Shirley, 1952,
IBC (EUB)—42-7, Jingu-
mae 3-chome, Shibuya-ku,
Tokyo (03)—401-6500

東京都渋谷区神宮前3-42-7

ジューテン

K

Kachelmyer, Mr. and Mrs.
John, (Deana), 1963, CnC—
2001, Inariyama, Sayama-
shi, Saitama-ken (0429)—5-
4795

埼玉県狭山市稲荷山2001

カッケルマイヤー

Kalling, Miss Ruth, 1952,
ABFMS—203, Goken-yashi-
ki, Himeji-shi (0792)—22-
4185

姫路市五軒邸203

カーリング

Kamikawa, Rev. and Mrs.
Aigi, (Kiyo), 1949, IBC
(UCMS)—4425, Suzumori,
Niikura, Yamato-shi, Sai-
tama-ken (0484)—61-3039

埼玉県大和市新倉鈴森4425

カミカワ

Kamitsuka, Rev. and Mrs.
Arthur, (Lily), 1949, IBC
(UPC)—Nishi 6-chome, Ki-
ta 7-jo, Sapporo-shi (0122)—
71-6653

札幌市北7条西6丁目

カミツカ

Kanagy, Rev. and Mrs. Lee,
(Adella), 1951, JMM—No.
12, Midori-cho, Furano-shi,
Hokkaido (01672)—3695

北海道富良野市緑町 12号

カーネギー

Kaneshiro, Mr. and Mrs.
Michael, (Pauline), 1968,
CEF—1599, Higashikubo,
Kamiarai, Tokorozawa-shi,
Saitama-ken (0429)—22-4076

埼玉県所沢市上新井東久保 1599

カネシロ

Karikoski, Rev. and Mrs.
Pentti, (Pirkko), 1955,
LEAF—Furl. 68—69.

Karlsen, Miss Reidun Marie,
1966, NMS—50, Takigatani,
Shioya-cho, Tarumi-ku, Ko-
be-shi (078)—77-3743

神戸市垂水区塩屋町滝ヶ谷 50

カールソン

Karlson, Miss Florence, 1950,
TEAM—Furl. 68—69

Karpa, Rev. and Mrs. Karl,
(Linda), 1962, ABFMS—
Christian Servicemen's Cen-
ter, 844, 1-chome, Higashi-
kata, Kawashimo, Kuruma,
Iwakuni-shi, Yamaguchi-ken
(09272)—2-3598

山口県岩国市車川下東方 1-844

カーパ

Kataja, Miss Vappu, 1959,
LEAF—5-472, Furusho, Shi-
zuoka-shi (0542)—53-2701

静岡市古庄 5-472

カタヤ

Keighley, Rev. and Mrs. Leo-
nard, (Isobel), 1952, IBC
(UCC-BWM)—7-5, Taka-
mine-cho 2-chome, Kokura-
ku, Kita Kyushu-shi, Fuku-
oka-ken (093)—56-0401

北九州市小倉区高嶺町 2-7-5

キースリー

Keith, Rev. and Mrs. Billy,
(Mona), 1961, SB—65, Sa-
wawatari, Kanagawa-ku,
Yokohama-shi
(045)—311-6600

横浜市神奈川区沢渡 65

キース

Kell, Mrs. Leone, 1967, IBC
(UCBWM-VOL)—Kobe Jo-
gakuin, 65, Okadayama, Ni-
shinomiya-shi

西宮市岡田山 65

神戸女学院

ケル

Kellerman, Miss Jean, 1952,
IBC (UCC-BWM)—Minami
2-chome, Hondori, Shintoku-
machi, Kamikawa-gun, Hok-
kaido

北海道上川郡新得町本通南

2丁目

ケラーマン

Kelly, Miss Daphne I., 1954,
OMF—49, Sawada, Tsukuri-
michi, Aomori-shi

青森市造道沢田 49

ケリー

Kelly, Mr. and Mrs. Merle I.,
(Arlene), 1957, IBC (PCUS)
Furl. 68-69

Kennedy, Mr. Arthur, 1952,
OMF—344, Seijo-machi, Se-
tagaya-ku, Tokyo (03)-483-
1934

東京都世田谷区成城町 344

ケネディー

Kennedy, Miss Helen, 1950,
JEM—1-645, Tsuruma, Fuji-
mura, Iruma-gun, Sai-
tama-ken

埼玉県入間郡富士見村鶴間 1-645

ケネディー

Kennedy, Mr. and Mrs. Hugh,
(Violet), JIM—3, Higashi
Honmachi, Shimogamo, Sa-
kyo-ku, Kyoto-shi (075)-
791-0050

京都市左京区下鴨東本町 3

ケネディー

Kenney, Miss Pearl, 1952,
IND—62, Kariga, Marumo-
ri-cho, Igu-gun, Miyagi-ken
宮城県伊具郡丸森町雁歌 62

ケニー

Kern, Rev. and Mrs. Edwin
C., (Meraleen), 1955, NAB
—2758-706, Aza Kitayama,
Obata, Moriyama-ku, Nago-
ya-shi

名古屋市守山区小幡字北山

2758-706

ケーン

Kidder, Dr. and Mrs. J. Ed-
ward, (Cordelia), 1956, ICU
— 10-3, Osawa 3-chome,
Mitaka-shi, Tokyo (0422)-
43-3131

東京都三鷹市大沢 3-3-10 ICU 内

キダー

Kilbourne, Rev. and Mrs.
Ernest J. (Violet), 1954,
OMS—Furl.

Kim, Dr. and Mrs. John E.,
(Susan), 1966, OMF—c/o
344, Seijo-machi, Setagaya-
ku, Tokyo

東京都世田谷区成城町 344 キム

Kimos, Miss Constance, 1965,
IBC (MC)—Baika Gakuen,
106, 6-chome, Honmachi,
Toyonaka-shi, Osaka-fu
(Week Days: (068)-52-
0001; Nights, Sundays (068)
-52-0002)

大阪府豊中市本町 6-106

梅花学園

キモス

King, Miss Betty, 1959, WMC
—357, Haiki-machi, Sasebo-
shi, Nagasaki-ken

長崎県佐世保市阜岐町 357

キング

King, Rev. and Mrs. George,
(Ellen), 1961, BBF—996-
138, Obanayama, Shinohara,
Nada-ku, Kobe-shi

神戸市灘区篠原伯母野山 996-138

キング

King, Mrs. Peggy, 1952, GYF
—28-16, 2-chome, Isogo, Iso-
go-ku, Yokohama-shi, (045)
-751-6510

横浜市磯子区磯子 2-28-16

キング

Kinley, Rev. and Mrs. Philip,
(Phyllis), 1955, CG—2680,
3-chome, Hagiya-machi,
Higashi Murayama-shi, To-
kyo (0423)—91-6131

東京都東村山市萩山町 3-2680

キンリー

Kirkman, Rev. and Mrs. D. V.,
(Jan Teruko), 1957, IBC
(UPC)—96, Katsuragi-cho,
Chiba-shi, Chiba-ken (0472)
-22-3586

千葉市葛城町 96

カークマン

Kistler, Rev. and Mrs. Luther
D., (Dorothy), 1964, LCA—
20-19, 1-chome, Shimoigusa,
Suginami-ku, Tokyo (03)—
390-3089

東京都杉並区下井草 1-20-19

キスラー

Kitchen, Rev. and Mrs. Theo-
dore J., (Margaret), 1953/
54, IBC (MC)—39-5, Jingu-
mae 5-chome, Shibuya-ku,
Tokyo (03)—401-2006

東京都渋谷区神宮前 5-39-5

キッチン

Kivle, Rev. and Mrs. Per,
(Torveig), 1950, LFCN—49,
Aza Takigatani, Shiyo-cho,
Tarumi-ku, Kobe-shi (078)—
77-3187

神戸市垂水区塩屋町字滝ヶ谷 49

キブレ

Klahr, Rev. and Mrs. Paul F.,
(Jean), 1959, AG — 1437,
Kumagawa, Fussa-machi,
Nishitama-gun Tokyo
(0425)—51-0966

東京都西多摩郡福生町熊川 1437

クラー

Klassen, Miss Irene, 1961,
JEM—565, Kujiranami-ma-
chi, Kashiwazaki-shi, Niiga-
ta-ken

新潟県柏崎市鯨波町 556

クラッセン

Klaus, Mr. and Mrs. John H.,
(Betty), 1962, ACC—1384,
Kaneko-machi, Chofu-shi,
Tokyo (0424)—82-4344 Sum.
Furl. 68

東京都調布市金子町 1384

クラウス

Klein, Rev. and Mrs. Norbert
Hans, (Anke), Evangelische
Kirche in Deutschland, 1962,
EKD—2-12-9, Sanno, Ota-
ku, Tokyo (03)—772-0037

東京都大田区山王 2-12-9

クライン

Kleinschmidt, Rev. and Mrs.
Don, (Marlene), 1964, LCMS
—23-2, 4-chome, Matsubara,
Setagaya-ku, Tokyo (03)—
321-2298

東京都世田谷区松原 4-23-2

クラインシュミット

Klemensson, Miss Gudrun,
1954, OMF—9-1096, Aza-
Nakata, Nishi Tarumi-cho,
Tarumi-ku, Kobe-shi (078)—
77-5285

神戸市垂水区西垂水町字中田 9-
1096

クレメンソン

Klemm, Mr. and Mrs. Leo A.,
1966, IND—3-3-14, Sengen
cho, Kurume-machi, Kita-
tama-gun, Tokyo

東京都北多摩郡久留米町浅間町
3-3-14

クレム

Kliwer, Mr. and Mrs. Ray,
(Loralee), 1967, GCM—
5330, Namiki, Kamikawa,
Higashi, Miyakonojo-shi,
Miyazaki-ken (2-1188)

宮崎県都城市東上川

クライワー

Knuttz, Mr. Robert, Hokkaido
Bible Center, Kita 18, Higa-
shi 1, Sapporo-shi, Hokkaido

札幌市北18条東1丁目 北海道

バイブル・センター クラッツ

Knight, Mr. and Mrs. Allan
H., (Shirley), 1960, OMF—
824, Sakae-machi, Sapporo-

shi (0122)-72-4974

札幌市栄町 824

ナイト

Knight, Rev. and Mrs. Brant-
ley (Helen), 1957, TEAM—
1-20, Honan-cho, 2-chome,
Suginami-ku, Tokyo (03)—
313-2755

東京都杉並区方南 2-1-20

ナイト

Knight, Miss Margaret, 1963,
OMF—31, Hon-cho, Nakae-
machi, Kameda-gun, Hok-
kaido (8031)

北海道亀田郡中江町本町 31

ナイト

Knoble, Rev. and Mrs. John,
(Barbara), 1962, TEAM—
Furl. 68-69

Knoll, Miss Carol, 1961, FEGC
—111, Hakuraku, Kanaga-
wa-ku, Yokohama-shi (045)
—491-9016/7

横浜市神奈川区白楽 111

ノール

Knoll, Rev. and Mrs. James,
(Elizabeth), 1961, TEAM—
15-15, 3-chome, Daizawa,
Setagaya-ku, Tokyo (03)—
413-2345

東京都世田谷区代沢 3-15-15

ノール

Knutsen, Rev. and Mrs. Edvin
(Gudrun), 1953, EOM—2-
52, 2-chome, Higashi, Yotsu-

kura-machi, Iwaki-shi, Fukushima-ken

福島県いわき市四倉町東 2-52-2
クヌッソン

Knutsen, Miss Inger Johanne, 1964, NMS—12, Inyo-machi, Nara-shi (0742)—23-5574

奈良市陰陽町 12
クヌツエン

Knutson, Rev. and Mrs. Alton, (Margaretta), 1951, ALC—74, 4-chome, Kotobuki-cho, Kariya-shi, Aichi-ken (0566)—21-1486

愛知県刈谷市寿町 4-74
クヌートソン

Knutson, Mrs. Helen, 1960, SDA — Japan Missionary College, Sodegaura-machi, Kimitsu-gun, Chiba-ken

千葉県君津郡袖ヶ浦町
日本三育学院内 クヌットソン

Kobabe, Mr. and Mrs. Peter, (Irngard), 1959, GAM—193-2, Aza-Minamikawahara, Sobue-cho, Nakajima-gun, Aichi-ken (05879)—7-2833

愛知県中島郡祖父江町字南川原 193-2
コバベ

Koch, Rev. and Mrs. Dennis K., (Elizabeth), 1952, LCA—Furl. 68-69

Koedoot, Rev. and Mrs. Gerrit, (Ruth), 1966, CRJM—1221-41, Omichi, Maezawa, Kuru-

me-machi, Kitatama-gun, Tokyo (0424)—71-3210

東京都北多摩郡久留米町前沢大道 1221-41

クードート

Kohler, Dr. and Mrs. Werner, (Nellie), 1954, SEAM—10, Shogoin, Higashimachi, Sakyo-ku, Kyoto-shi (075)—771-2437

京都市左京区聖護院東町 10
コーラー

Kolbenson, Miss Bertha, 1950, IM—Showa-dori, Murozumi-machi, Hikari-shi, Yamaguchi-ken

山口県光市室積町昭和通
コルベンソン

Kongstein, Rev. and Mrs. Frank, (Gudrun), 1951, EOM—24, Kitagawa, Takahagi-shi, Ibaragi-ken (02932)—3088)

茨城県高萩市北川 24
コングスティン

Koop, Rev. and Mrs. Abe, (Kay), 1962, MBM—Furl. 68-69

Koop, Mr. and Mrs. Dan, 1967, JEM—2163, Karuizawa-machi, Nagano-ken
長野県軽井沢町 2136

クープ

Korver, Mr. and Mrs. Ronald G., (Ruby), 1948, IBC (RCA)—Furl. 68-69

Krause, Rev. and Mrs. Sam H., (Renetta), 1953, MBM—60, Yamasaka-cho 4-chome, Higashi Sumiyoshi-ku, Osaka-shi (06)—692-2325

大阪市東住吉区山坂町 4-60

クラウドス

Kress, Rev. and Mrs. Arnold S., (Lorraine), 1966, OPC—W-115, Tachi Court, Nakagami-machi, Akishima-shi. Tokyo

東京都昭島市中神町タチコート

W-115

クレス

Kretlow, Rev. and Mrs. Orlo, (Carol), 1964, CG—296-10, Hannyaji, Kyomachi, Chikushino-machi, Chikushi-gun, Fukuoka-ken

福岡県筑紫郡般若寺京町 10-296

クレトロ

Kreyling, Rev. and Mrs. Paul, (Carol), 1948, LCMS—15, Nakano-cho, Ichigaya, Shinjuku-ku, Tokyo (03)—351-1819 Sum. Furl. 68

東京都新宿区市谷仲之町 15

クライリング

Krick, Dr. (M.D.) and Mrs. Ed, (Kay), 1962, SDA—11, Nakajima-dori 3-chome, Fukiai-ku, Kobe-shi

神戸市葺合区中島通 3-11

クリック

Kristerson, Miss Ruth, 1951, CMSJ—Furl. 68-69

Kristiansson, Rev. and Mrs. Gunnar, (Marianne), 1952, MCCS — Swedish School, 2841 Onuma, Sagami-hara-shi, (0427)—52-1179

相模原市大沼 2841 スエーデン

スクール

クリスチャンソン

Kroehler, Rev. and Mrs. Armin (Evelyn), 1950, IBC (UCBWM) — 365-1 Monju, Higashiko, Aizu, Takadamachi, Fukushima-ken (024254)—222 ko

福島県高田町会津東湖文珠 1-365

クレラー

Kroehler, Mr. and Mrs. William, (LaVerne), 1959, IBC (UCBWM)—16-2 Numabukuro 4-chome, Nakano-ku, Tokyo (03)—386-0493

東京都中野区沼袋 4-16-2

クレラー

Kroeker, Miss Anne, IND—503 Ichinosawa-machi, Utsunomiya-shi, Tochigi-ken (3-8141)

栃木県宇都宮市一ノ沢町 503

クレッカー

Krohn, Deaconess Rita, 1964 MAR—Wadahama, Toyohama-cho, Mitoyo-gun, Kagawa-ken (654)

香川県三豊郡豊浜町和田浜

クローン

Krug, Mr. and Mrs. Donald,
(Lois), 1966, LCMS—32-7,
Fukuzumi-cho, Sapporo-shi
(0122)—86-0239

札幌市福住町 32-7 クラッグ

Krummel, Rev. and Mrs. John,
(Fusako), 1956/64, IBC—
(MC)—House #4A, 4-22, 5-
chome, Minami Aoyama,
Minato-ku, Tokyo (03)—407-
1914

東京都港区南青山 5-4-22

クルンメル

Kruse, Mr. and Mrs. David
R., (Edna), 1952, IND—3-
31 Hon-machi, 4-chome, Ya-
tsushiro-shi, Kumamoto-ken
(09653-7544)

熊本県八代市本町 4-3-31

クルス

Kuba, Rev. and Mrs. David
A., (Edna), 1952, WGM—
20 Nakamura-cho, Itabashi-
ku, Tokyo (03)—955-5497

東京都板橋区中村町 20 クバー

Kuhlman, Rev. and Mrs.
Frank, (Martha), 1962, IBC
(MC)—8, Kitanagasa-dori,
4-chome, Ikuta-ku, Kobe-shi
(078)—33-5840

神戸市生田区北長狭通 4-8

クールマン

Kunz, Mr. and Mrs. Arthur,
1952, LM—1933 Nakanoshi-
ma, Kawasaki-shi, Kanaga-
wa-ken (044)—91-2334

神奈川県川崎市中野島 1933

クンズ

Kunz, Mr. and Mrs. Erhard,
(Hannelore), 1952, GAM—
2-chome, Asahi-machi, Oku-
machi, Ichinomiya-shi, Ai-
chi-ken

愛知県一宮市旭町 2丁目

クンズ

Kurtz, Miss Margaret, 1962,
WUMS—221 Yamate-cho,
Naka-ku, Yokohama-shi
(045)—641-3993

横浜市中区山手町 221

クルツ

Kusunoki, Miss Yasuko, 1955,
IBC (UCBWM)—Iyotetsu
Nishi Building Apt. 501, 2-2,
Minato-machi, 5-chome, Ma-
tsuyama-shi, Ehime-ken
(0899)—41-6194 Ext. 508

松山市港町 5-2-2 伊予鉄西

アパート 501号 クスノキ

Kuyten, Rev. and Mrs.
Rudolph, (Trina), 1960, IBC
(RCA)—23-chome, 5-jo,
Asahikawa-shi, Hokkaido
(016)—33-7979

北海道旭川市 5条 23丁目

キューエン

L

Labertew, Miss Dorothy A.,
1959, CoG—188 Aterazawa,
Oemachi - Nishimurayama-
gun, Yamagata-ken

山形県西村山郡大江町左沢 188

ラバーテュー

La Fleur, Rev. and Mrs. William, (Norma), 1963, CRJM
—Furl. 68-69

Lafoe, Miss Freda M., 1960,
CG—Furl. 68-69

Laird, Rev. and Mrs. Lester R., 1966, FEBCC—3-44, 2-
chome, Saiwai-cho, Fuchu-
shi, Tokyo (0423)—61-3935
東京都府中市幸町 2-3-44

レアド

Laitinen, Rev. and Mrs. Martti, (Irma), 1965, LEAF—12-8
Nishikasuga-cho, Oita-shi
(09752)—2-9643

大分市西春日町 12-8

ライティネン

Laitinen, Miss Martta, 1952,
LEAF—175 Oaza Oka, Shi-
jonawate-machi, Kita Ka-
wachi-gun, Osaka-fu (Daito-
kyoku-0720-76-1181

大阪府北河内郡四条畷町字大岡
175

ライティネン

Lam, Mr. and Mrs. Phillip, (Violet), 1964, FEGC—82-7
Yamashita-cho, Naka-ku,
Yokohama-shi (045)—641-
3877

横浜市中区山下町 82-7

ラム

Laman, Rev. and Mrs. Gordon D., (Evon), 1959, IBC (RCA)—9-5, Mizugae 4-
chome, Saga-shi (09522)—4-
2010

佐賀市水ヶ江 4-9-5

ラーマン

Lamb, Miss June, 1955, PCUS
—57, Awajihonmachi, 1-
chome, Higashi, Yodogawa-
ku, Osaka-shi (06)—322-2250

大阪市東淀川区淡路本町 1-57

淀川基督教病院

ラム

Lammers, Rev. and Mrs. Ri-
chard (Martha), 1948, IBC
(UCBWM)—Furl. 68-69

Lancaster, Rev. and Mrs. Lewis H. Jr., (Virginia), 1952, IBC (PCUS)—Furl. 68-69

Lancaster, Rev. and Mrs. Wil-
liam (Lillian), 1953, BMMJ
—114-3, 1-chome, Kakunai,
Nihonmatsu-shi, Fukushi-
ma-ken (2-2102)

福島県二本松市郭内 1-114-3

ランカスター

Lande, Rev. and Mrs. Assuly, (Gunvor), 1965, SCD—Ya-
mazaki 5914-367, Fukuroi-
shi, Shizuoka-ken (053801)
101

静岡県袋井市山崎 5914-367

ランデ

Landes, Dr. and Mrs. James E., (Haru), 1964, IBC (UCBWM) — Reisekiso, Apt. 3, 10-7, Minami Aoya-
ma 6-chome, Minato-ku, To-
kyo (03)—409-2427

- 東京都港区南青山6-10-7
麗石荘3号 ランデス
- Landis, Miss Janell**, 1953, IBC (UCBWM)—33B, Uwa-cho, Komegafukuro, Sendai-shi (0222)—23-3834
仙台市米ヶ袋上丁33B ランデス
- Lane, Miss Dottie**, 1951, SB—6-38 Minami-cho, Itabashi-ku, Tokyo (03)—955-5860
東京都板橋区南町6-38 レーン
- Langager, Rev. and Mrs. David**, (Esther), 1952, LB—Furl. 68-69
- Langland, Miss Violet**, 1952 IBC (UCC-BWM) — Leave of Absence
- Lannon, Rev. and Mrs. Donald E.**, (O'Neal), 1967, PCUS—112, Yamamoto-dori, 4-cho-me, Ikuta - ku, Kobe - shi (078)—22-1887
神戸市生田区山本通4-112 ラノン
- Lant, Miss Mary Jo**, 1947, TEAM—Extended Furl.
- Larsen, Rev. and Mrs. Morris**, (Myrtle), 1954, LB—Hikari-gaoka 5-chome, 8-155, Sakata-shi, Yamagata-ken
山形県酒田市光ヶ丘5-8-155 ラーソン
- Larson, Dr. and Mrs. David**, (Margaret), 1954, IBC (UCBWM)—Kobe Jogakuin, Okadayama, Nishinomiya-shi, Hyogo-ken (0798)—51-1020
兵庫県西宮市岡田山
神戸女学院 ラーソン
- Larson, Rev. and Mrs. James**, (Donna), 1962, PCM—205, Osato-cho, Honmoku, Nakaku, Yokohama-shi (045)—621-0888
横浜市中区本牧大里町205
ラーソン
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- Larson, Miss Ruth**, IND—Furl. to 11. 69
- Lautz, Rev. and Mrs. William**, (Edith), 1951, TEAM—6-15, Gakuen-Higashi-machi, Kodaira-shi, Tokyo (0423)—41-6235
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- Lautzenheiser, Miss Wanda**, 1952, FEGC—269-4-Chizuka Kofu-shi, Yamanashi-ken
山梨県甲府市千塚269-4
ローツエンハイザー

Lauvas, Miss Ragnhild, 1967,
FCM—9, 4-chome, Iwaya
Naka-machi, Nada-ku, Ko-
be-shi (078)—87-9192

神戸市灘区岩屋中町 4-9

ローバス

Lawrence, Mr. and Mrs. Char-
les H., IND—Furl. 68-69

Lawson, Miss Dorothy M.,
1949, IBC (UPC)—25-6,
Komaba 1-chome, Meguro-
ku, Tokyo (03)—466-5850

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ローンソン

Lea, Miss Leonora E., USPG
—8-20, Nozaki-dori, Fukiai-
ku, Kobe-shi (078)—22-6513

神戸市葺合区野崎通 8-20

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Ledden, Rev. and Mrs. George,
(Lois), 1967, FEGC—910-
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Yamanashi-ken

山梨県甲府市山宮町 910

レーデーソン

Lee, Mr. and Mrs. Keith, 1964,
WUMS—221, Yamate-cho,
Naka-ku, Yokohama-shi
(045)—641-3993

横浜市中区山手町 221

リー

Lee, Rev. and Mrs. Robert,
(Nancy), 1959, JMM—Furl.

LeFever, Miss Marlene, 1967,
FEGC—2-14-1 Shinkawa-
cho, Kurume-machi, Kita-
tama-gun, Tokyo (0424)—
71-0022

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2-14-1

リフェバー

Lehman, Mr. and Mrs. Gene
S., (Joan), 1954, PEC—
Rikkyo Daigaku, Nishi Ike-
bukuro, Toshima-ku, Tokyo
(03)—983-0111/2260

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レーマン

Lemmon, Miss Vivian, CnC—
506-6, Minato, Tanabe-shi,
Wakayama-ken

和歌山県田辺市湊 506-6

レモン

Likins, Mr. and Mrs. Claude,
(Evelyn), 1955, CnC—207,
Fujie Aza Sugaki, Akashi-
shi, Hyogo-ken (078)—913-
3264

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ライキンズ

Limb, Mr. and Mrs. Akio,
(Shirlene), CC—215, Kita-
machi, Nishinomiya-shi

西宮市北町 215

リム

Limbirt, Miss Rosemary, 1950
SB—Leave of absence

Lind, Mr. and Mrs. Ingemar,
(Elsa), SFM—Furl.

Lindberg, Rev. and Mrs. Sten F., (Alice), BGC—346, Shira-hama-machi, Nishi Muro-gun, Wakayama-ken (3936)

和歌山県西牟婁郡白浜町 346

リンドバーグ

Linde, Mr. and Mrs. Richard, (Janet), 1951, IBC (MC)—Furl. 68-70

Lindeman, Mr. and Mrs. Richard, (Nada), 1966, CN—235 Oyama-cho, Tamagawa Setagaya-ku, Tokyo (03)—702-1379

東京都世田谷区玉川尾山町 235

リンドマン

Linden, Mr. and Mrs. Arne, (Emma), 1950, SAMJ—56 Wakamiya-cho, Toyokawa-shi, Aichi-ken (05338)—6-4028

愛知県豊川市若宮町 56

リンデン

Lindgren, Miss Verna, 1967, EFCM—30, Ochiai, Kurume-machi, Kitatama-gun, Tokyo (0424)—71-0022

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リングレン

Lingle, Rev. and Mrs. Wilbur, (Jean), PF—112 Aza Obari, Oaza Takabari, Itaka-cho, Chikusa-ku, Nagoya-shi (052)—701-1072

名古屋市中千種区猪高町大字高針字大針 112

リングル

Little, Rev. and Mrs. Lea, 1952, EFCM—294-6, Tsubo, Tomoyuki, Amagasaki-shi, Hyogo-ken

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Livingston, Rev. and Mrs. Jerry, (Janice), 1959, LCA—6, Shimo Dainohara, Aramaki Sendai-shi (0222)—34-0015

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Livingston, Rev. and Mrs. Theodore W., (Beth), 1952, ABFMS—Furl. 68-69

Ljokjell, Rev. and Mrs. Arnold, (Rigmor), 1962, NLM—Furl. 68-69

Lloyd, Dr. and Mrs. Gwilym G., (Jean), 1950, IBC (UPC)—Furl. 68-69

Lloyd, Rev. and Mrs. John J., (Elizabeth), 1947, PEC—Furl. 68-70

Lofgren, Miss Astrid, 1966, SEOM—22-32 Kamogawa-cho, Mishima-shi, Shizuoka-ken (0559)—75-4056

静岡県三島市賀茂川町 22-32

ロフグレン

Lonander, Mr. and Mrs. Ake, (Maj), 1951, SAMJ—12-139 Aza Ikeda, Yahagi-cho, Okazaki-shi, Aichi-ken (0564)—22-7270

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139 レーナンダー
- Long, Miss Beatrice, 1951,**
TEAM — Extended Furl.
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(Lois), 1967, CMA—1190,
Karuizawa-machi, Nagano-
ken
長野県軽井沢町1190
ロング
- Lorah, Miss Louneta, 1953,**
IBC (MC)—10-2, Shoto-1-
chome, Shibuya-ku, Tokyo
(03)-467-7909 — House;
Kyoaikan: (03)-617-4460-1
東京都渋谷区松濤1-10-2
ローラ
- Loudermilk, Miss Betty, 1955,**
GFA—1-37 Tamen-cho, Sho-
wa-ku, Nagoya-shi
名古屋市昭和区田面町1-37
ローダーミルク
- Louis, Miss Suzanne, 1960,**
SAM—Gakkomae, Hamochi,
Hongo, Hamochi-machi, Sa-
do-gun, Niigata-ken
新潟県佐渡郡羽茂町羽茂本郷
学校前
レイス
- Love, Rev. and Mrs. Max H.,**
(Flora), 1964, SB—79, Hi-
gashida-cho, Jodoji, Sakyo-
ku, Kyoto-shi (075)-771-
6727
京都市左京区浄土寺東田町79
ラブ
- Lovelace, Rev. and Mrs.**
Beryle, (Elouise), 1965, SB
—1794, Musashino, Fussa-
machi, Nishitama-gun, To-
kyo (Church: (0425)-51-
1915) Sum. Furl.
東京都西多摩郡福生町武蔵野
1794
ラブレス
- Lowen, Miss Irene, 1955, JEM**
—251, 1-chome, Hamaura-
cho, Niigata-shi, Niigata-
ken
新潟県浜浦町1-251
ローウエン
- Lower, Mr. and Mrs. R. W.,**
(Mildred), 1949, IND—83,
4 Torisu-cho, Minami-ku,
Nagoya-shi (052)-821-2328
名古屋市南区鳥栖町4-83
ローワー
- Lueders, Rev. and Mrs. Carl,**
(Dorothy), 1963, LCMS—
14-2, 5-chome, Kamirenjaku,
Mitaka-shi, Tokyo (0422)-
44-8923
東京都三鷹市上連雀5-14-2
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(Beatrice Amy), 1932, JEB
—1 of 25, Kawada, Mino-
shima, Arita-shi, Wakaya-
ma-ken
和歌山県有田市箕島川田25-1
ルーク
- Lund, Rev. and Mrs. Norman,**
(Wenona), 1950, LCA—474

Yumura-machi, Kofu - shi,
Yamanashi-ken (0552)-2-
6749 Sum. Furl. 68

山梨県甲府市湯村町 474 ルンド

Lushbough, Mr. and Mrs.
Allen, 1967, (Contract teach-
ers), IBC—18-7, Shiroyama,
Nagasaki-shi (0958)-45-
0258

長崎市城山 18-7 ルッシュボウ

Luttio, Rev. and Mrs. Philip,
(Margaret), 1952, ALC—
100, 4-chome, Fujimidai,
Chikusa-ku, Nagoya-shi, Ai-
chi-ken (052)-721-0491

名古屋市千種区富士見台 4-100

ルッティオ

Lynn, Miss Orlena, 1951, RPM
—Covenanter Book Room,
39 1-chome, Nakayamate-
dori, Ikuta-ku, Kobe-shi
(078)-22-8386

神戸市生田区中山手通 1-39

リン

Lyon, Rev. and Mrs. DeWitt,
(Elizabeth), 1960, TEAM—
7-22, 1-chome, Ose-machi,
Hitachi - shi, Ibaraki - ken,
(0294)-2-3731

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ライオン

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MacDonald, Rev. Alice E.,
1951, IBC (UPC) — 1122
Shinshuku, Kaneko, Oi-ma-
chi, Ashigarakami-gun, Ka-

nagawa-ken (046582-0046)
Furl. 68-69

神奈川県 足柄上郡 大井町 金子新
宿 1122 マクドナルド

Macdonald, Miss M. Jean,
1951, IBC (UCC-BWM)—
802 Bible House 2, Ginza 4-
chome, Chuo-ku, Tokyo (03)
567-2501

東京都中央区銀座 4-2

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MacLeod, Rev. and Mrs. Ian,
(Virginia), 1950, IBC (UCC-
BWM)—7-4, Denenchofu 5-
chome, Ota-ku, Tokyo (03)-
721-4897

東京都大田区田園調布 5-7-4

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MacVicar, Miss Janet, 1967,
IBC (UCBWM J3½)—Kei-
mei Jogakuin, 35 Nakaya-
mate-dori, 4-chome, Ikuta-
ku, Kobe-shi (078)-22-7230

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啓明女学院内

マクビカー

Magee, Rev. and Mrs. George,
(Joyce), 1963, IBC (RCA)
—4, Nishi Yayoi-machi, 1-
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Hokkaido (01442-3408)

北海道苫小牧市西弥生町 1-4

マギー

Magnuson, Mr. and Mrs. Hans,
(Margot), 1964, IND—56-
162 Ishigane Oaza, Iwasaki
Nisshin-cho, Aichi-gun, Ai-
chi-ken (05617)-2-1166

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兼 56-162 マグヌソン
- Magruder, Rev. and Mrs.**
James T., (Frances), 1952/
53, IBC (PCUS)—1-2, Ya-
mada-cho, 3-chome, Nada-
ku, Kobe-shi (078)-85-2985
神戸市灘区山田町 3-1-2
マグルーダ
- Makkonen, Miss Sarah**, 1950,
(LCA)—Imachi Apt. #5,
105, Imachi, Nagano-shi
(02622)-6-1693
長野市居町 105 居町アパート 5
マッコネン
- Malm, Rev. and Mrs. Erik**,
(Ingrid), 1950, SEOM —
30-7, Motoshiro-cho, Fuji-
nomiya-shi, Shizuoka - ken
(05442)-6-4556
静岡県富士宮市元城町 30-7
マルム
- Malmvall, Mr. and Mrs. Filip**,
(Math), 1951, SAMJ—34-44,
5-chome, Kamoe-cho, Hama-
matsu - shi, Shizuoka - ken
(0634)-3-5051
静岡県浜松市鴨江町 5-34-44
マルムバル
- Manierre, Rev. and Mrs. Stan-
ley L.**, (Evelyn), 1954,
ABFMS — 5-66, 3-chome,
Tsukigaoka, Chigusa - ku,
Nagoya-shi (052)-711-9241
名古屋市中千種区月ヶ丘 3-5-66
マニーア
- Mann, Mr. and Mrs. Helmut**,
(Hilde), 1958, LM—1518,
Hakken Nishi, Yamada-
machi, Mizukaido-shi, Iba-
raki-ken (02972)-2-0952
茨城県水海道市山田町八間西
1518 マン
- Mann, Mr. and Mrs. Tom**,
1967, JEM—2163 Karuiza-
wa-machi, Nagano-ken
長野県軽井沢町 2163
マン
- Marcks, Miss Margaret M.**,
1951, JEB—797-2, Oaza Shi-
do, Shido-machi, Okawa-
gun, Kagawa-ken Furl. to
10-68
香川県大川郡志渡町大字志渡 797
-2 マークス
- Marcum, Rev. and Mrs. Lowell**
(Alice), 1964, BIM1—Furl.
68-69
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(IND)—Community of the
Transfiguration, 95 Tamade
Shimizu, Odawara, Sendai-
shi (0222)-34-6866
仙台市小田原玉手清水 95
マリヤ
- Marsden, Rev. and Mrs. Alvin**,
(Clara), BBF—253, Shimo-
zato, Kurume-machi, Kita-
tama-gun, Tokyo (0425)-71-
0735
東京都北多摩郡久留米町下里 253
マースデン

Martin, Rev. and Mrs. David,
(Jacque), 1951, TEAM—
15-15, 3-chome, Daizawa,
Setagaya-ku, Tokyo (03)—
413-2345

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Martin, Miss Marjorie M.,
1963, IBC (MC)—c/o Towa
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(07962)—2200

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坂井とわ方

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Masaki, Rev. and Mrs. Tom,
(Betty), 1956, SB—35-2,
Kami Midori-cho, Shichiku,
Kita-ku, Kyoto-shi (075)—
451-1792

京都市北区紫竹上緑町 35-2

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Mason, Mr. and Mrs. Daryl,
(Harriet), 1961, NAV—28-8,
1-chome, Gotokuji, Seta-
gaya-ku, Tokyo (03)—429-
3605

東京都世田谷区豪徳寺 1-28-8

メーソン

Masson, Mr. John F., 1951,
WEC—17, Ohashi-cho, Hi-
kone-shi, Shiga-ken
滋賀県彦根市大橋町 17

マッソン

**Matthews, Rev. and Mrs. Al-
den, (Derrith),** 1952, IBC
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1-chome, Mitaka-shi, Tokyo
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マッシューズ

Mattmuller, Miss Lotte, 1960,
OMF—Kita 3-jo, Nishi 4-
chome, Kutchan-machi, Hok-
kaido

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マットモラ

**Mattson, Rev. and Mrs. Walter
W. (Katherine),** 1953, LCA
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naka-shi, Osaka-fu (068)—52
7614 Sum. Furl.

大阪府豊中市大字小路 49-64

マットソン

Mawhorter, Miss Dorothy,
1964, JCBM—Shinkawa-cho,
Kurume-machi, Kitatama-
gun, Tokyo

東京都北多摩郡久留米町新川町

モーホータ

Maxey, Mr. and Mrs. Mark,
(Pauline), 1950, CnC—10925
Nishihara-cho, Kanoya-shi,
Kagoshima-ken (2374)

鹿児島県鹿屋市西原町 10925

マクセイ

Mayer, Miss Margery, 1949,
IBC (MC)—3599 Tamasato-
machi, Kagoshima-shi
(09922-3-1938)

鹿児島市玉里町 3599

メイヤー

Mayfield, Rev. and Mrs. Kent, (Joanne), 1966, ABFMS—6-23, 1-chome, Kamokogahara, Sumiyoshi-cho, Higashinada-ku, Kobe-shi (078)—85-8677

神戸市東灘区住吉町鴨子ヶ原1-6-23 メイフィールド

Mayforth, Rev. and Mrs. C. Richard, (Frances), 1963, NAB—Furl. 68-69

Maynard, Mr. Michael L., 1967, LCA—c/o Mr. Yoshiba, 25-18 2-chome, Shimizumachi, Suginami-ku, Tokyo c/o 03-390-3467)

東京都杉並区清水町 2-25-16
吉葉方 メイナード

Mayo, Miss Louise, 1963, BBF—3-1095, Makuhari-machi, Chiba-shi (0472)—3-8347

千葉市幕張町 3-1075 メーヨー

McAlpine, Rev. and Mrs. Donald (Mary), 1950, TEAM—Furl. 68-69

McAlpine, Rev. and Mrs. James A., (Pauline), 1935, PCUS—33, 4-chome, Chikar-machi, Higashi-ku, Nagoya-shi, Aichi-ken (052)—941-6421 Furl. 11. 68-4. 69
名古屋市中区主税町 4-33

マカルピン

McCain, Dr. Pearle, 1951, IBC (MC)—Seiwa Women's Col-

lege, House #1, Okadaya-ma, Nishinomiya-shi, Hyogo-ken (0798)—51-0709

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聖和女子大学内 1 号館

マッケイン

McCaleb, Mrs. Elizabeth, 1961, CC—Furl. 68-69

McCall, Rev. and Mrs. Loren, (Janice), 1954, TEAM—6-6, 3-chome, Hon-cho, Hoya-shi, Tokyo (0424)—61-4921

東京都保谷市本町 3-6-6

マッコール

McCalla, Mr. and Mrs. Bud, (Elaine), 1967, FEGC—556-1 Minami Sawa, Kurumemachi, Kitatama-gun, Tokyo

東京都北多摩郡久留米町南沢

556-1

マクカラ

McCart, Miss Lavinia, 1966, WUMS—221 Yamate-cho, Naka-ku, Yokohama-shi (045)—641-3993

横浜市中区山手町 221 マックアート

McClellan, Rev. and Mrs. Donald, (Ruth), 1963, LCMS—6162-5, Ichino-cho, Igara-shi, Niigata-shi (0252)—69-2525 Sum. Furl. 68

新潟市五十嵐一の町 6162-5

マックリン

McCormick, Miss Jean, 1949, JEB—87, Shioya-machi, Tarumi-ku, Kobe-shi (078)—77-2126

神戸市垂水区塩屋町 87

マッコーマック

McCoy, Miss Beulah M., 1947, ABFMS—9-15, 1-chome, Hachiman, Sendai-shi (0222)—22-8791

仙台市八幡 1-9-15 マコイ

McDaniel, Rev. and Mrs. Chalmers, (Peggy), 1951, TEAM—5210, 1-chome, Futaba-cho, Niigata-shi, Niigata-ken (0252)—28-1476

新潟市双葉町 1-5210

マクダニエル

McDaniel, Mr. and Mrs. John, (Adelaide), 1949, JCBM—23-7 Kanomae, Nagamachi, Sendai-shi

仙台市長町鹿野前 23-7

マクダニエル

McDaniel, Dr. and Mrs. Thomas, (Dorothy), 1956, ABFMS—4834 Mutsuura, Kanazawa-ku, Yokohama-shi (045)—701-9601

横浜市金沢区六浦 4834

マクダニエル

McDonald, Rev. and Mrs. John Cameron, (Reba), 1959, IND—Minami Eganosho 3-9-7, Habikino-shi, Osaka-fu

大阪府羽曳野市南恵我之荘

マクドナルド

McElligott, Mr. and Mrs. Patrick, 1965, CLC—Kinshu

Kaikan, 18, Uchisange, Okayama-shi (0862)—24-1859

岡山市内山下 18

禁酒会館 マックエリゴット

McGarvey, Rev. and Mrs. A. Paul, (Helen), 1952, CMA—11-20 Kako-machi, Hiroshima-shi, (0822)—41-6450

広島市加古町 11-20

マクガーヴィ

McGrath, Miss Violet, 1928, JEB—242-3 Hanyuno, Habikuno-shi, Osaka-fu (0729)—55-1348

大阪府羽曳野市埴生野 242-3

マグラース

McGuire, Rev. and Mrs. Dick, (Winifred), 1952, JEM—Furl.

McIlwaine, Rev. and Mrs. R. Heber, (Eugenia), 1934, OPC—5-16, Shinhamacho, Fukushima-shi, Fukushima-ken (0245)—34-0587

福島市新浜町 5-16

マキルエン

McIntosh, Rev. and Mrs. John, (Beth), 1961, PCC—200, 2-chome, Shinonome-cho, Higashi-ku, Osaka-shi (06)—761-0080

大阪市東区東雲町 2-200

マキントッシュ

McKean, Miss Earlene, 1965,
WEC—569 Kondo, Gokasho-
cho, Kanzaki-gun, Shiga-ken
(Ishizuka 47)

滋賀県神崎郡五箇荘町金堂 569
マキーン

McKim, Miss Bessie, PEC—
Retired—2-12-12, Shinjuku
Zushi-shi, Kanagawa-ken
(0468)—71-6514

神奈川県逗子市新宿 2-12-12
マッキム

McLain, Mr. and Mrs. Jim,
(Olena), 1967, FWBM —
Higashi 7-chome, Kita 45 jo
Sapporo-shi

札幌市北45条東4丁目
マクレイン

**McLean, Rev. and Mrs. Don-
nell**, (Venda), 1953, AG—
Ogata Shimonokae, Tosa
Shimizu - shi, Kochi - ken
(Tosa Shimizu 58)

高知県土佐清水市下ノ加江
マクリーン

McLeroy, Mr. and Mrs. Robin,
(Willene), 1953, BIM1—2-
24, 3-chome, Asahi-cho, Ka-
wagoe - shi, Saitama - ken
(0492)—2-3894

埼玉県川越市朝日町 3-2-24
マクレロイ

McMahan, Rev. and Mrs. Carl,
(Wilma), 1955, FEGC—Su-
wa Kubo, 29-30, Matoba
Aza, Oaza, Kawagoe-shi,
Saitama-ken

埼玉県川越市大字の場 29-30
マクマーハン

McMillan, Miss Mary, 1939,
IBC (MC)—11-43, Kami
Nobori-cho, Hiroshima-shi
(0822)—21-6601

広島市上幟町 11-43 マクミラン

McMullen, Mr. and Mrs. John,
(Bobbie), 1952/58, IBC
(MC) — 7, Daiko-cho, 10-
chome, Higashi-ku, Nagoya-
shi (052)—721-3007

名古屋市東区大幸町 10-7
マクムレン

McNaughton, Rev. and Mrs. R.
E., (Lillian J.), 1928, Oak-
land Evangelistic Associa-
tion Retired—T a k u g i n
Bldg., 9-3, #5, 15-7 Waka-
matsu - cho, Hakodate - shi,
(0138)—51-0150 Hokkaido

北海道函館市若松町 15-7
タクギンビル 9-3, 5
マックノートン

McNeill, Miss Elizabeth, 1950,
PCUS—1110-5, Higashi, Ya-
mada, Okamoto, Motoyoma-
cho, Higashi Nada-ku, Kobe-
shi (078)—41-2703

神戸市東灘区本山町岡本東山田
1110-5 マクネイル

McRae, Miss Gene, 1967, PEC
—3-5-13 Ko-machi, Kama-
kura-shi (0467)—3-0120

鎌倉市小町 3-5-13
マクレー

McVety, Rev. and Mrs. Kenneth, (Olive), 1949, TEAM—1-43, Honan 2-chome, Suginami-ku, Tokyo (03)—313-3369

東京都杉並区方南 2-1-43

マクヴェティ

McWha, Rev. and Mrs. Bennie J., (Shelby), ABA—Box 3, Dazaifu-cho, Fukuoka-ken

福岡県太宰府町郵便局私書箱3

マクファ

McWilliams, Rev. and Mrs. R. W., (Margery), 1951, IBC (MC)—Kuga-machi, Kuga-gun, Yamaguchi-ken (Kuga 220)

山口県玖珂郡玖珂町

マクウィリアムズ

Mead, Miss Sharon, 1965, WEC—13-18 Mitsuya Moto-machi, Nagahama-shi, Shiga-ken (2-4445)

滋賀県長浜市三ッ矢本町 13-18

ミード

Meenk, Rev. and Mrs. R. A., (Barbara), 1959, PCGJ—P.O. Box 14, Hanno-shi, Saitama-ken (04297)—6500

埼玉県飯能市郵便局私書箱14

ミーンク

Mehrenberg, Miss Lavonne Jean, 1966, LCA—Kyushu Jogakuin, 300 Murozono, Shimizu-machi, Kumamoto-shi, Kumamoto-ken (0963)—64-0281

熊本市清水町室園 300

九州女学院 メヘレンバーグ

Meier, Rev. and Mrs. Norbert, (Margaret), 1965, WELS—1134 Nakamaru mae, Minamisawa, Kurume-machi, Kitatama-gun, Tokyo Sum. Furl. 68

東京都北多摩郡久留米町南沢

中丸前 1134 メイヤー

Melton, Mr. and Mrs. Charles, (Anita), 1961, CC—Ibaraki Christian College, Omika, Hitachi-shi, Ibaraki-ken

茨城県日立市大甕

茨城クリスチャン・カレッジ内

ミルトン

Melton, Rev. and Mrs. Pat, (Wanda), 1965, GFA—P-4 Kawasaki, Hamura-machi, Nishitama-gun, Tokyo (045)—64-8812

東京都西多摩郡羽村町川崎 753

P-4 メルトン

Mensendiek, Dr. and Mrs. William, (Barbara), 1948/64, IBC (UCBWM)—33-13 Uwa-cho, Komegafukuro, Sendai-shi (0222)—23-3834

仙台市米ヶ袋上丁 33-13

メンセンディーク

Menzel, Mr. and Mrs. Hans, (Sieglinde), 1961, LM—22, 2-chome, Futamatagawa, Hodogaya-ku, Yokohama-shi

横浜市保土ヶ谷区二俣川 2-22

メンツェル

Mercer, Rev. and Mrs. Dewey E. (Ramona), 1955, SB—6-22, 1-chome, Miyawaki-cho, Takamatsu-shi (0878)—31-5926

高松市宮脇町 1-6-22

マーサー

Merrill, Miss Eloise, 1964, JCBM—Shinkawa-cho, Kurume-machi, Kitatama-gun, Tokyo

東京都北多摩郡久留米町新川町

メリル

Merritt, Rev. Richard A., 1947, PEC—5-24-27 Taishido, Setagaya-ku, Tokyo (03)—421-7869

東京都世田谷区太子堂 5-24-27

メリット

Merwin, Rev. and Mrs. John, (Margaret), 1968, OMS—1948, 1-chome, Megurita, Higashi Murayama-shi, Tokyo (0423)—91-3072

東京都東村山市廻田 1-1648

マーウィン

Messenger, Mrs. Blanche, 1955, TEAM—1164 Nakamaru-mae, Minamizawa, Kurume-machi, Kitatama-gun, Tokyo (0424)—71-3917

東京都北多摩郡久留米町南沢中

九前 1164

メッセンジャー

Metcalf, Rev. and Mrs. Melbourne (June), 1949, CMSJ—382, Sakawa-machi, Oda-

wara-shi, Kanagawa-ken (0465)—47-3282

神奈川県小田原市酒匂町 308

メトカーフ

Metcalf, Mr. and Mrs. Stephen A., (Evelyn), 1952/54, OMF—308 Shodai Dori, 31, 3-chome, Tomioka-cho, Otaru-shi, Hokkaido

北海道小樽市富岡町商大通 308

メトカーフ

Metzger, Mr. and Mrs. Helmut, (Christel), 1963, GAM—Shin-machi, Imao, Hirata-cho, Kaizu-gun, Gifu-ken (2382)

岐阜県海津郡平田町今尾新町

メッツガ

Meyer, Mr. and Mrs. Hans, (Marianne), 1954, LM—Furl. 68-69

Meyer, Mr. and Mrs. John F., (Betty), 1952, HSEF—4-13, Shinkawa-cho 1-chome, Kurume-machi, Kitatama-gun, Tokyo (0424)—71-0648

東京都北多摩郡久留米町 1-4-13

マイヤー

Meyer, Rev. and Mrs. Richard, (Lois), 1948, LCMS—2-go, 15, 1-chome, Tama-cho, Fuchu-shi, Tokyo (0423)—61-9900

東京都府中市多磨町 1-15

2号

マイヤー

Michael, Rev. and Mrs. Gerhard, (Jean), 1965, LCMS—Taikawa Center, 24, Midoricho, Takikawa-shi, Hokkaido (012522-3019)

北海道滝川市緑町24

マイケル

Michell, Mr. and Mrs. David, (Joan), 1960, OMF—344 Seijo-machi, Setagaya - ku, Tokyo (03)-483-1934

東京都世田谷区成城町334

ミシエル

Miho, Miss Fumiye, RSF—3-15-17, Komata, Ota-ku, Tokyo

東京都大田区蒲田3-15-17

ミホ

Milhous, Rev. and Mrs. Kenneth, (Geraldine), 1965, BGC—3-10-17, Toge, Hashimoto-shi, Wakayama - ken (2-0293)

和歌山県橋本市東家3-10-17

ミルハウス

Miller, Mr. and Mrs. Abram, (Audrey June), 1952, IND—House #3069, Unoki 4688 Irumagawa, Sayama - shi, Saitama-ken

埼玉県狭山市入間川字の木4688
3069号

ミラー

Miller, Miss Erma L., 1926, MM—Honbaba-dori, Funamachi, Ogaki-shi, Gifu-ken (0584)-78-3007

岐阜県大垣市船町本馬場通

ミラー

Miller, Miss Florence J., 1951, NAB—4-13, 3-chome, Asahigaoka, Ikeda-shi, Osaka-fu (0727)-6-0646

大阪府池田市旭丘3-4-13

ミラー

Miller, Miss Floryne, 1947, SB—Seinan Jo Gakuin, Shimo Itozu, Kokura-ku, Kitakyushu-shi (093)-56-1977

北九州市小倉区下到津

西南女学院

ミラー

Miller, Miss Jessie M., 1930, MSCC—2-24, Sugiyama-cho, Gifu-shi (0582)-3-5384

岐阜市杉山町2-24

ミラー

Miller, Miss Marilyn, 1959, JEM—Wada, Nishiyamamachi, Kariwa-gun, Niigata-ken

新潟県刈羽郡西山町和田

ミラー

Miller, Miss Marjorie, 1951, LCA—Furl. 68-69

Miller, Mr. and Mrs. Marvin, (Mary Alene), 1963, JMM—5-7, Osawa 6-chome, Mitakashi, Tokyo

東京都三鷹市大沢6-5-7

ミラー

Milligan, Miss Rita, 1962, OMF—Goshogawara Fukuin Kirisuto Kyokai, 4-5-180, Chidori, Minato Goshogawara-shi, Aomori-ken

青森県五所川原市湊千鳥 4-5-180
五所川原福音基督教会

ミリガン

Milner, Miss Mary, 1953, OMF—199, Sugunami-cho, Hakodate-shi, Hokkaido (0138)—51-6673

北海道函館市杉並町 199

ミルナー

Mings, Mr. and Mrs. Donnie, (Charlotte), 1963, CnC—35-2, Suikoen, Hirakata-shi, Osaka-fu (0720)—41-2934

大阪府枚方市翠香園 35-2

ミングス

Mings, Mr. and Mrs. Lonnie, (Coral), 1963, CnC—6-10, 7-chome, Korigaoka, Hirakata-shi, Osaka-fu (0720)—54-1393

大阪府枚方市香里ヶ丘 7-6-10

ミングス

Mings, Mr. and Mrs. Ray, (Mattie), 1950, CnC—Furl. 68-69

Mitchell, Mr. and Mrs. Alan K., (Elaine), 1957, OMF—824, Sakae-machi, Sapporo-shi, Hokkaido (0122)—72-4974

北海道札幌市栄町 824

ミッチェル

Mitchell, Miss Anna Marie, 1950, ALC—183, Otowa-cho, Shizuoka-shi (0542)—52-9079

静岡市音羽町 183 ミッチェル

Mitchell, Miss Betty, 1961, FEGC—111 Hakuraku Kanagawa-ku, Yokohama-shi (045)—491-9016

横浜市神奈川区白楽 111

ミッチェル

Mitchell, Mr. and Mrs. Guy S., (Jane), 1953, PCUS—Shikoku Christian College, Zentsuji-shi, Kagawa-ken (339)

香川県善通寺市

四国学院大学内

ミッチェル

Mobley, Rev. and Mrs. Marion, (Carolyn), 1959, SB—22-5, 2-chome, Kamokogahara, Sumiyoshi, Higashinada-ku, Kobe-shi (078)—84-8535

神戸市東灘区住吉町鴨子ヶ原

2-22-5

モブリー

Mock, Rev. and Mrs. Darrell, (Norma), 1968, SB—350, 2-chome, Nishiokubo, Shinjuku-ku, Tokyo (03)—351-2166

東京都新宿区西大久保 2-350

モック

Moe, Rev. and Mrs. Arthur, (Beverly), 1952, FEGC (PBA)—16-2 Maezawa, Kurume-machi, Kitatama-gun, Tokyo (0424)—71-0298

東京都北多摩郡久留米町前沢

16-2

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Moerman, Rev. and Mrs. Cornelis, (Geziena), 1962, IBC (UCC)—4-27 Nagamineyama, Oishi, Nada-ku, Kobe-shi (078)—86-3942

神戸市東灘区大石長峰山 4-27

モアマン

Molenkamp, Rev. and Mrs. W. N., WO—1717 Igamibata, Aza Junwa Ikawadani-machi, Tarumi-ku, Kobe-shi (0789)—74-0570

神戸市垂水区伊川谷町字潤和

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Montei, Mr. and Mrs. Douglas, (Dorothy), 1955, OMS—1648, 1-chome, Megurita, Higashi Murayama-shi, Tokyo (0423)—91-3072

東京都東村山市廻田 1-1648

モンティエ

Montgomery, Miss Mary Helen, 1966, IBC (MC-J3)—Chinzei Gakuin, Sakaedacho, Isahaya-shi, Nagasaki-ken (09572)—2-1693

長崎県諫早市田町 鏡西学院

モントゴメリー

Moore, Mr. and Mrs. Dan M., (Betsy), 1962, PCUS—41, Kumochi-cho, 1-chome, Fukiiai-ku, Kobe-shi (078)—22-7257

神戸市葺合区熊内町 1-41

モア

Moore, Rev. and Mrs. Fred G., (Patricia), 1957, NAB—7-1, 1-chome, Koda, Ikeda-shi, Osaka-fu (0727)—51-7533

大阪府池田市神田町 1-7-1

モア

Moore, Rev. and Mrs. James B., (Roberta), 1960, PCUS—385, Fukui-cho, Kochi-shi (0888)—2-1040

高知市福井町 385

モア

Moore, Rev. and Mrs. Lardner C., (Mollie), 1954, PCUS—57, 1-chome, Awajihonmachi-Higashi Yodogawaku, Osaka-fu (06)—322-2261

大阪府東淀川区淡路本町 1-57

モア

Moorhead, Rev. and Mrs. Marion F., (Thelma), 1946, SB—18-1, Kamiyama-cho, Shibuya-ku, Tokyo (03)—467-7829

東京都渋谷区神山町 18-1

モアヘッド

Mooris, Mr. and Mrs. Donald, (Winnifred), 1953, OMF—Furl. 68-69

Morehouse, Miss Mildred, 1955, FEGC—484-3, Tsurugaoka Ekidori Tsurugashima-machi, Iruma-gun, Saitama-ken

埼玉県入間郡鶴ヶ島町鶴ヶ丘駅通 484-3

モアハウス

- Morey, Mr. and Mrs. Ken,** 1961, BIM—2163, Karuizawa-machi, Nagano-ken (02674-2302)
長野県軽井沢町 2163 モーリ
- Morgan, Miss Mary Neal,** 1950, SB—3-ban 9-go, Minami-machi, Sakuragaoka, Takatsuki-shi (0726)—96-2203
高槻市桜ヶ丘南町 3-9 モーガン
- Mork, Rev. and Mrs. Marcus,** (Marilyn), ALC—17, Kajima-cho, Fuji-shi, Shizuoka-ken (0545)—61-1392
静岡県富士市加島町 17 モルク
- Morrill, Mr. and Mrs. Douglas,** (Helen), 1949, IBC UCBWM — 4-16 Nagamineyama, Oishi, Nada-ku, Kobe-shi (078)—86-6430
神戸市灘区大石長峰山 4-16 モリル
- Morris, Miss Geneva,** 1955, IBC (MC)—Leave of absence
- Morris, Miss Louise,** 1965, IBC (MC-J3½)—9, Nakakawarage-cho, Hirosaki-shi, Aomori-ken (01722)—2-3613
青森県弘前市中瓦町 9 モリス
- Morris, Captain and Mrs. Ted,** (Louise), 1961, SA—41-2, 1-chome, Wada, Suginami-ku, Tokyo (03)—381-9837
東京都杉並区和田 1-41-2 モリス
- Morriss, Rev. and Mrs. Woodward D.,** (Mary Ann), 1958, IBC (PCUS)—Furl. 68-69
- Moss, Rev. and Mrs. John,** (Hatsumi), 1948/55, IBC (MC)—814, Suido-cho, 2-chome, Niigata-shi, (0252)—23-2584
新潟市水道町 2-814 モス
- Motoyama, Miss (Julia),** 1937, FKK—63-1, Hamadera, Sakai-shi, Osaka-fu (0722)—61-0019
大阪府堺市浜寺 63-1 モトヤマ
- Mowrer, Mr. and Mrs. Max,** (Mildred), 1967, CC—Ibaraki Christian College, 4048 Omika, Kuji-machi, Hitachi-shi, Ibaraki-ken
茨城県日立市久慈町大甕 4048
茨城クリスチャン・カレッジ
モラー
- Mueller, Rev. and Mrs. Robert,** (Ruth), 1951, TEAM—6-15, Higashi-machi, Gakuen Kodaira-shi, Tokyo (0423)—41-3998 Furl. to 1/69
東京都小平市学園東町 6-15
ミュラー
- Muller, Miss Emmi,** 1961, GAM—Covenant Bible Seminary, 5-17-8, Nakameguro, Meguro-ku, Tokyo (03)—712-8746
東京都目黒区中目黒 5-17-8
聖契神学校内
ミュラー

- Mullins, Rev. and Mrs. Ansel**, (Sarah), 1960, JCBM—14-51 Tsutsumi Aza Asahigaoka, Sendai-shi
仙台市旭丘堤字 14-51 マリンズ
- Mullon, Miss Marilla M.**, 1966, OMF—824, Sakae-machi, Sapporo-shi (0122)—72-4974
札幌市栄町 824 マレン
- Mundinger, Miss Dora**, 1953, GMM—Nozomi no Mon Gakuen, 1436 Futtsu-machi, Kimitsu-gun, Chiba-ken (04788)—7-2218
千葉県君津郡富津町 1436
望みの門学園 ムンディングアー
- Munsey, Mrs. Eva**, 1965, IND—P.O. Box 39, Itami-shi, Hyogo-ken (72-6254)
兵庫県伊丹市郵便局私書箱 39
マンシー
- Munsey, Miss Frances**, 1963, IND—Box 39, Itami-shi, Hyogo-ken
兵庫県伊丹市郵便局私書函 39
マンシー
- Murata, Rev. and Mrs. Herbert**, (Mildred), 1953, FEGC—21-6 Maehara-cho, Koganei-shi, Tokyo (0423)—83-6823
東京都小金井市前原町 21-6
ムラタ
- Mussen, Rev. and Mrs. Walter**, (Ina), 1964, IFG—733 Ku-me, Tokorozawa-shi, Saitama-ken (0429)—22-7716
埼玉県所沢市久米 733 マッセン
- Mutch, Rev. and Mrs. Bruce**, (Ann), 1955, MSCC—Nagoya Student Center, 260, Miya-Higashi-cho, Showa-ku, Nagoya-shi (052)—781-0165
名古屋市昭和区宮東町 260
名古屋 学生センター内
マッチ
- Mydland, Miss Bjorg**, 1958, NMS—50, Takigatani, Shioyacho, Tarumi-ku, Kobe-shi (078)—77-3745
神戸市垂水区塩屋町滝ヶ谷 50
ミドランド
- N
- Naundorf, Miss Helen**, 1965, IBC (UPC-J3)—Tokyo Woman's Christian College, 6, Zenpukuji-cho 2-chome, Suginami-ku, Tokyo (03)—390-5522
東京都杉並区善福寺 2-6
東京女子大学
ノーウンドルフ
- Naustdal, Miss Ingeleiv**, 1965, NMS—50, Takigatani, Shioya-cho, Tarumi-ku, Kobe-shi (078)—77-3743
神戸市垂水区塩屋町滝ヶ谷 50
ナウスタダール

- Naylor, Miss B. Chris**, 1958,
OMF—Kita 22-jo, Nishi 6-
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72-1027
札幌市北22条西6丁目
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- Neel, Rev. and Mrs. William A.**, (Barbara), 1965, BBF—
1-7-36 Minamigaoka, Chiku-
sa-ku, Nagoya-shi (075)—
711-0158
名古屋市千種区南丘 1-7-36
ネイラー
- Neiswender, Rev. and Mrs. Donald**, (Marion), 1965,
LCMS—4-6-32 Midori-cho,
Koganei-shi, Tokyo (0423)
—81-7264
東京都小金井市緑町 4-6-32
ナイスウェンダー
- Nelson, Miss Ada L.**, 1952,
ABFMS—6-9, 1-chome, Koi-
shikawa, Bunkyo-ku, Tokyo
(03)—813-0935
東京都文京区小石川 1-6-9
ネルソン
- Nelson, Miss Audrey**, 1968,
OMS—1648, 1-chome, Megu-
rita, Higashi Murayama-shi,
Tokyo (0423)—91-3072
東京都東村山市廻田 1-1648
ネルソン
- Nelson, Rev. and Mrs. Richard**,
(Irene), 1952, ALC—11-
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poro-shi, Hokkaido (0122)—
84-1790
札幌市平岸 2 条11丁目
ネルソン
- Nerness, Dr. (M.D.) and Mrs. J. L.**, (Yvonne), 1964, SDA
—17, 3-chome, Amanuma,
Suginami-ku, Tokyo (03)—
392-6151
東京都杉並区天沼 3-17
ネルネス
- Netland, Rev. and Mrs. Anton**,
(Bernice), 1952, TEAM—3
Aza Yatsuhashi, Tsutsui,
Aomori-shi, Aomori-ken
(01772)—5-3630
青森市筒井字八橋 3
ネットランド
- Nettle, Miss Mary Ellen**, 1962,
IBC (UCBWM) — c/o
Ohkawara, Sakae-machi,
Nayoro-shi, Hokkaido
(01654)—2830
北海道名寄市栄町 大河原方
ネトル
- Neufeld, Miss Bertha**, 1951,
FEGC—111 Hakuraku, Ka-
nagawa-ku, Yokohama-shi,
(045)—491-9016/7
横浜市神奈川区白楽 111
ニューフェルド
- Neve, Rev. and Mrs. Lloyd**,
(Muriel), 1948, ALC—24-10,
1-chome, Kyonan, Musashi-
no-shi, Tokyo (0422)—44-
6624
東京都武蔵野市境南 1-24-10
ネーヴィー

Newland, Rev. and Mrs. Pfaff,
(Verda), 1948, BMMJ—3-9,
2-chome, Akasaka Dori, Na-
da-ku, Kobe-shi

神戸市灘区赤坂通 2-3-9

ニューランド

Nichols, Mr. and Mrs. Robert
P. (JoAnn), CC—Furl.

Nicoll, Miss Mary L., 1951,
OMF—531 Honcho, Nanae-
machi, Kameda-gun, Hok-
kaido (Nanae 8301)

北海道亀田郡七飯町本町 531

ニコール

Nielsen, Rev. and Mrs. Char-
les, (Mary), 1958, TEAM—
68 Shofu-en, Hiroji-cho,
Showa-ku, Nagoya-shi (052)
—831-0922

名古屋市昭和区広路町松風園 68

ニールセン

Nielsen, Mr. and Mrs. Paul,
(Marcia), 1940, CnC—Furl.

Nilsen, Miss Inger Anna, 1967,
NLM—3, 2-chome, Nakaji-
ma-dori, Fukiai-ku, Kobe-shi

神戸市葺合区中島通 2-3

ニールセン

Ninomiya, Miss Toshiko, 1955,
IND, 9-60, Kakuei Danchi
Iruma - shi, Saitama - ken
(0429)—6-3057

埼玉県入間市角栄団地 9-60

ニノミヤ

Noell, Mr. and Mrs. Frank,
(Betty), 1955, JCBM—8-15,
2-chome, Shimizu-cho Ishi-
nomaki-shi, Miyagi-ken

宮城県石巻市清水町 2-8-15

ノエル

Nordbo, Rev. and Mrs. Anund,
(Solveig), 1953, NMS —
Furl.

Norden, Rev. and Mrs. Russell
L., (Eleanor), 1953, IBC
(RCA)—37-B, Yamate-cho,
Naka - ku, Yokohama - shi
(045)—641-5818

横浜市中区山手町 37-B

ノードン

Nordlie-Nakazawa, Mrs. Edel,
1950, FCM—518, Ichinomi-
ya, Fushiki-machi, Takaoka-
shi, Toyoma-ken

富山県高岡市伏木町一宮 518

ノードリ・ナカザワ

Nordstrom, Miss Elaine, 1952,
BGC—4-13, 3-chome, Asahi-
gaoka Ikeda-shi, Osaka-fu
(0727)—6-0646

大阪府池田市旭丘 3-4-13

ノードストロム

Norman, Mr. and Mrs. Bengt,
(Ingegard), 1961, JECC—
Furl. 68-69

Norman, Mr. and Mrs. Ri-
chard, (Wanda), IND—62,
Kariga, Marumori-cho, Igu-
gun, Miyagi-ken

宮城県伊具郡丸森町雁歌 62

ノーマン

Norman, Dr. and Mrs. W. H.
H., (Gwen) 1932, IBC
(UCC-BWM)—14-9, Daimon
7 ban-cho, Shioziri-shi, Na-
gano-ken (02635)—0962

長野県塩尻市大門七番町 14-9

ノーマン

Northup, Dr. and Mrs. Robert
(Shio), 1956, IBC (UPC)—
Leave of absence

Norton, Rev. and Mrs. James,
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15-7, Daido-cho, Ibaraki-shi,
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Nakagawa Honmachi, Taka-
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プリヴォット**
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1958, CC—Box 4 Kunitachi,

Tokyo or 1388 Nakagami,
Akishima-shi, Tokyo (0423)
81-8796

東京都昭島市中神 1388

プラウト

Puls, Miss Patricia M., 1967,
PEC—253 Ueno Shirono-
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神戸市灘区土野城ノ下 253

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Fukiai-ku, Kobe-shi

神戸市葺合区中島通 2-3

ラエン

Raess, Rev. and Mrs. John,
(Karen), 1964, LCMS—11-
27 Matsunami-cho, Fuku-
shima-shi (02452)—2-8350

福島市松浪町 11-27

レイス

Rahn, Rev. and Mrs. Robert
W., (Janet), 1953, IBC
(MC)—3-4, Tachibana-cho,
3-chome, Toyonaka-shi, Osa-
ka-fu (068)—52-6422 Sum.
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大阪府豊中市橘町 3-3-4 ラーン

Ramseyer, Rev. and Mrs. Ro-
bert (Alice Ruth), 1954,
GCMM—Leave of absence

Randall, Miss Mary Jo, 1959,
SB—15-1, 2-chome, Izumi-
gaoka, Kanazawa-shi (0762)
—41-2402

金沢市泉ヶ丘 2-15-1

ランドル

Randoll, Rev. and Mrs. Wil-
liam, 1968, ABFMS—69
Okamoto, Motoyama - cho,
Higashi Nada-ku, Kobe-shi
(078)—41-0446

神戸市東灘区本山町岡本 69

ランドル

Randulff, Rev. and Mrs. Tho-
mas Peter, (Zorunn), 1965,
NMS—700-9 Nakaso, Izumi-
sano-shi, Osaka-fu (0742)—
62-1280

大阪府泉佐野市中庄 700-9

ランドルフ

Rankin, Rev. and Mrs. Z.
T., 1950, NABA—2-1405
Owada, Hachioji-shi, Tokyo
(0426)—42-4401

東京都八王子市大和田 2-1405

ランキン

Rappe, Rev. and Mrs. Henrik,
(Lillian), 1964, FCM—57-1,
1-chome, Showa-machi, Ka-
tsuyama-shi, Fukui-ken

福井県勝山市昭和町 1-57-1

ラップ

Rasche, Mr. John M., 1959, IBC (UCBWM) — Hawaii Ryo, Doshisha University, Teramachi-dori, Imadegawa Sagaru, Kamikyo-ku, Kyoto-shi (075)—231-7250 Short Furl. in 68

京都市上京区今出川下ル寺町通
同志社大 ハワイ寮 ラッシー

Rasmussen, Rev. and Mrs. Peter R., (Marian), 1954, LCA—389, Izumi-cho, Isahaya-shi, Nagasaki-ken (09572)—2-0814

長崎県諫早市泉町 389

ラスムッセン

Rawlings, Miss Ruth, 1965, CN—Box 4, Yotsukaido, Imba-gun, Chiba-ken (0472)—82-2234

千葉県印旛郡四街道郵便局

私書箱 4 ローリングス

Reagan, Rev. and Mrs. John M., (Todd), 1957, IBC PCUS)—Furl. 68-69

Reames, Mr. and Mrs. Mark F., Jr., (Ruth), 1965, IBC (MC)—40 Nigawa Yurinocho, Nishinomiya-shi, Hyogo-ken (0798)—51-0491

兵庫県西宮市仁川百合野町 40

リームズ

Reasoner, Rev. and Mrs. Rolin, (Esther), 1951, FEGC—392 Nishibori, Niiza-machi, Kita Adachi-gun, Saitama-

ken (0424)—71-5520 Furl. 7-11/68

埼玉県北足立郡新座町西堀 392

リーゾナー

Rechkemmer, Mr. and Mrs. Albert, (Marianne), 1959, LM—3944 Oyama-cho, Machida-shi, Tokyo (0427)—72-2749

東京都町田市小山町 3944

レヒケマー

Reddington, Rev. and Mrs. Kenneth, (Mae), 1956, FEGC—264, Tonoue, Sarubashi-machi, Otsuki-shi, Yamanashi-ken Furl. 12/68-12/69

山梨県大月市猿橋町殿上 264

レディングトン

Reece, Rev. and Mrs. Taylor, (Lorraine), 1952, TEAM—5-13, 2-chome, Oyama-cho Niigata-shi, Niigata-ken (0252)—47-7732

新潟市大山町 2-5-13 リース

Reed, Rev. and Mrs. Clyde A., (Alice), 1963, UPCM—2-11 Kugoh-machi, Yokosuka-shi, Kanagawa-ken

神奈川県横須賀市公郷町 2-11

リード

Reed, Mr. Kenneth, 1966, JMM—c/o Yamaguchi, Higashi 1-jo, 2-chome, Asahigawa-shi, Hokkaido (0166)—26-1823

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リード

Reeds, Miss Felice G., 1958,
OMF—Furl. 68-69

Reedy, Mr. and Mrs. Boyd,
(Jitsuko), 1954/64, IBC
(MC) House #4B, 4-22, 5-
chome, Minami Aoyama,
Minato-ku, Tokyo (03)-407-
2201

東京都港区南青山 5-4-22-4B

リーディ

Regier, Miss Evelyn, 1954,
BMMJ—17-20, Kasuga-cho,
Fukushima-shi (02452)-2-
8693

福島市春日町 17-20

レギア

Reid, Dr. and Mrs. James
David, (Etsu), 1950/58, IBC
(MC)—108, Higashi-cho 5-
chome, Koganei-shi, Tokyo
(0423)-81-6672

東京都小金井市東町 5-108

リード

Reid, Rev. and Mrs. John,
(Mary), 1953, TEAM—5-7
Koyabe 2-chome, Yokosuka-
shi, Kanagawa-ken (0468)-
51-1186 Sum. Furl. 68

神奈川県横浜須賀市小矢部 2-5-7

リード

Reid, Miss Pearl, 1950, JFMM
—10-3, 1-chome, Maruyama-
dori, Abeno-ku, Osaka-fu
(06)-661-4661

大阪市阿倍野区丸山通 1-10-3

リード

Reimer, Mr. and Mrs. Cliff,
(Eretta), 1961, NLL—1736
Katayama, Niiza-machi, Ki-
ta Adachigun, Saitama-ken
(0424)-71-1625

埼玉県北足立郡新座町片山 1736

ライマー

Reimer, Rev. and Mrs. Ray-
mond, (Phyllis), 1957,
GCMM—Hon-machi, 1 No-
beoka-shi, Miyazaki-ken
(09823-5017)

宮崎県延岡市本町 1

ライマー

Reimer, Rev. and Mrs. Wil-
lard, (Viola), 1955, FEGC—
Higashida, Onakazato, Fu-
jinomiya-shi, Shizuoka-ken
(0544)-2-5360

静岡県富士宮市大中里東田

ライマー

Reinhardt, Mr. and Mrs. Her-
bert, (Phyllis), 1965, JCBM
—2557 Koide, Nagai-shi, Ya-
magata-ken

山形県長井市小出 2557

レインハート

Reinmuth, Mr. and Mrs. Do-
nald, (Venita), 1968, OMS
—7648, 1-chome, Megurita,
Higashi Murayama-shi, To-
kyo (0423)-91-3072

東京都東村山市廻田 1-1648

レインムス

Ressler, Miss Rhoda, 1953,
JMM—14, Naka 2-chome,
Kitabatake, Abeno-ku, Osa-
ka-shi

大阪市阿倍野区北畠中 2-14

レスラー

Ressler, Miss Ruth, 1953, JMM
—14, Naka 2-chome, Kita-
batake, Abeno-ku, Osaka-shi
大阪市阿倍野区北畠中 2-14

レスラー

Reynolds, Mr. and Mrs.
Arthur, (Joy), 1952, CJPM
—16-16, Nanatsu Ike-machi,
Koriyama-shi, Fukushima-
ken (02492)—2-7992

福島県郡山市七ツ池町 16-16

レイノルズ

Reynolds, Miss Gay, 1966, CG
—Ibaraki Christian College
4048 Kujimachi, Hitachi-shi,
Ibaraki-ken

茨城県日立市久慈町 4048

茨城クリスチャン カレッジ

レイノルズ

Rhoads, Rev. and Mrs. John
H., (Lydia), 1951, JEF —
769-3, Kitahara, Minamiza-
wa, Kurume-machi, Kita-
tama-gun, Tokyo (0424)—71-
—1527

東京都北多摩郡久留米町 南沢

北原 769-3

ローズ

Rhoden, Mr. and Mrs. Maurice
(Jeanette), 1957, CN—Furl.
68-69

Rhodes, Mr. and Mrs. E. A.,
CC—30 Oimatsu-cho, Nishi-
ku, Yokohama-shi

横浜市西区老松町 30

ローズ

Ribble, Rev. and Mrs. Richard
B., (Jean Vivian), 1963,
IBC (PCUS)—Kobe Union
Church 34, Ikuta-cho, 4-
chome, Fukiai-ku, Kobe-shi
(Church: 078-22-9150
Manse: 078-22-4733)

神戸市葺合区生田町 4-34

神戸ユニオン チャーチ リブル

Ribi, Rev. Kurt, 1951, IND—
P.O. Box 2, Mitaka, Mitaka-
shi, Tokyo

東京都三鷹市郵便局私書箱 2

リビ

Richard, Mr. and Mrs. Wesley,
(Sue), 1964, JMM—2-jo 10-
chome, Hiragishi, Sapporo-
shi, Hokkaido (0122)—81-
1388

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リチャード

Richards, Rev. and Mrs. Joe,
(Emma), 1954, JMM—Furl.

Richardson, Miss Kathleen,
1967, AG—c/o C.A.J., Shin-
kawa-cho, Kurume-machi,
Kitatama-gun, Tokyo (0424)
—71-0022

東京都北多摩郡久留米町新川町

リチャードソン

Rider, Miss Shirley, 1950, IBC
(UPC)—1-9, Seifukuji-cho,
Takatsuki-shi, Osaka - fu
(0726)—85-0750

大阪府高槻市清福寺町 1-9

ライダー

- Ridley, Rev. and Mrs. Walter,** (Margaret), 1950, IBC (UCC) Leave of absence
- Ridel, Miss Siegrid, 1965, JEM**
—44 Shinden, Itoigawa-shi,
Niigata-ken
新潟県糸魚川市新田 44
リーデル
- Rightmire, Major and Mrs.**
Robert, (Kathleen), 1964,
SA—37, Tokushoji-machi, 4-
jo, Kudaru, Tominokoji, Shi-
mokyo-ku, Kyoto-shi (075)-
361-0527
京都市下京区 富小路四条下ル徳
正寺町 37 ライトマイヤー
- Rigmark, Rev. and Mrs. Wil-**
liam, (Virginia), 1949,
CMSJ—5-chome, 17-8, Na-
kameguro, Meguro-ku, To-
kyo
東京都目黒区中目黒 5-17-8
リグマーク
- Riis, Miss Helene, 1950, FCM**
—Sono-machi, 68-4, Koma-
tsu-shi, Ishikawa-ken (22-
7808)
石川県小松市園町 68-4 リーズ
- Ritchie, Mr. and Mrs. David,**
(Patsy), 1964, FEGC—2-14-
1, Shinkawa-cho, Kurume-
machi, Kitatama-gun, Tokyo
(0424)-71-0022
東京都北多摩郡久留米町 新川町
2-14-1 リッチー
- Roberts, Mr. and Mrs. Geof-**
frey D., 1952/57, WEC—
Motomiya - cho, Otsu-shi,
Shiga-ken
滋賀県大津市本宮町 ロバーツ
- Robertson, Rev. and Mrs. Al-**
ton, ABFMS—Waseda Ho-
shien, 550, 1-chome, Totsu-
ka, Shinjuku-ku, Tokyo
(03)-341-3972
東京都新宿区戸塚 1-550
早稲田奉仕園内 ロバートソン
- Robertson, Miss Grace, 1950,**
IBC (UCBWM)—1-11, Mi-
tsukoji-machi, Kanazawa-
shi, Ishikawa-ken (0762)-
42-3916
石川県金沢市三小路町 1-11
ロバートソン
- Robertson, Miss Jean, 1966,**
(Contract teacher) IBC
Kwassui Gakuin, Kwassui
Tanki Daigaku, 16, Higashi
Yamate-machi, Nagasaki-
shi (0958)-22-6955
長崎市東山手町 16 活水短大内
ロバートソン
- Robertstad, Miss Ruth, 1948,**
1948, NLM—Nakajima dori,
2-8, Fukiai-ku, Kobe-shi
(078)-22-3601
神戸市葺合区中島通 2-8
ロバートスタッド
- Robinson, Miss Clara Mae,**
1957, TEAM—1105 Aomori
Nagano-shi, Nagano-ken

長野市安茂里 1105

ロビンソン

Robinson, Mr. and Mrs. Melvin, (Alice), 1967, ALC — 29-11 2-chome, Hanegi, Setagaya-ku, Tokyo (03)-322-0445

東京都世田谷区羽根木 2-29-11

ロビンソン

Rodgers, Rev. and Mrs. Lavern, (Evelyn), 1950, BBF — 47-11, 3-chome, Kami Ishiwara, Chofu-shi, Tokyo
東京都調布市石原 3-47-11

ロジャース

Roesgaard, Mr. and Mrs. Olaf, (Martha), 1963, SCD—Furl.

Roesti, Miss Magdalene, 1953, LM—906 Aza Minami Hara, Kami Sakunobe, Kawasaki-shi, Kanagawa-ken (044)-83-6950

神奈川県川崎市上作延字南原 906

レーステイ

Rogers, Miss Daphne, 1959, IBC (UCBWM)—15, Miyamae-cho, 4-chome, Kofu-shi, Yamanashi-ken (0522)-3-5451

山梨県甲府市宮前町 4-15

ロジャース

Rohrer, Miss Frieda, 1960, SAM—Kotohira-cho, Ogi-machi, Sado-gun, Niigata-ken

新潟県佐渡郡小木町琴平町

ローラー

Rojas, Rev. and Mrs. Josef, (Carin), 1949, MCCA—88-2, Kitase, Fukuda-cho, Kurashiki-shi, Okayama-ken (0864)-55-8783

岡山県倉敷市福田町北畝 88-2

ローハス

Ross, Rev. and Mrs. Barry L., (Margaret), 1967, AWM—11 Nakamura-cho, Itabashi-ku, Tokyo (03)-957-4011

東京都板橋区中村町 11

ロス

Ross, Miss Elaine, 1965, IBC (UCBWM) — 15, Miyamae-cho 4-chome, Kofu-shi, Yamanashi-ken (0552)-3-5451

山梨県甲府市宮前町 4-15

ロス

Ross, Rev. and Mrs. Malcolm D., (Rev. Margaret), 1952, WRPL—5-7, 1-chome, Azumabashi, Sumida-ku, Tokyo (03)-622-5248

東京都墨田区吾妻橋 1-5-7

ロス

Ross, Rev. and Mrs. Myron, (Naomi), 1954, IBC (UCBWM) — #8 Kwansei Gakuin, Nishinomiya-shi, Hyogo-ken (0798)-51-1425

兵庫県西宮市

関西学院 8 号

ロス

Roth, Miss Nancy K., 1966, ACC—692 Shioda, Ichimiya-cho, Higashi Yatsushiro-gun, Yamanashi-ken

山梨県東八代郡一ノ宮町塩田 692
ロス

Roundhill, Mr. and Mrs. Ken S., 1951/49, WEC—1-57, Maruyama, Kitashirakawa, Sakyo-ku, Kyoto-shi (075)—781-6524

京都市左京区北白川丸山 1-57
ラウンドヒル

Rowell, Rev. William W., 1965, SSJE—7-12, 2-chome, Hikawadai, Kurume-machi, Kitatama-gun, Tokyo (0424)—71-0175

東京都北多摩郡久留米町 氷川台 2-7-12
ローウェル

Rudolph, Mr. and Mrs. J. Willy, (Elin), 1950, FCM—Furl.

Rumme, Rev. and Mrs. Delbert, (Sylvia), 1961, ALC—55, 2-chome, Kirigaoka, Handa-shi, Aichi-ken (0569)—21-2189

愛知県半田市桐ヶ丘 2-55

ラミ

Rupp, Rev. David, 1968, FEGC—111 Hakuraku, Kanagawa-ku, Yokohama-shi (045)—491-9016/7

横浜市神奈川区白楽 111

ラップ

Rusch, Dr. Paul, PEC-IND—KEEP, Akashi-cho, Chuo-ku, Tokyo (03)—541-9084; Kiyosato Takane-cho, Kitakoma-

gun, Yamanashi-ken (Kiyosato 111)

山梨県北巨摩郡清里高根町

ラッシュ

Rusckow, Mr. and Mrs. Johannes, IND—7-1276, Tajima, Fukuoka-shi (092)—82-2994

福岡市田島 7-1276
ルスコー

Russell, Mr. and Mrs. L. Wayne, (Betty), 1950 CEF—House 1220 Shimohara, Oaza Kurosu Musashi-machi, Iruma-gun, Saitama-ken (0429)—5435

埼玉県入間郡武蔵町 大字黒須下原 1220

ラッセル

Rydberg, Rev. and Mrs. Arne, (Margot), 1961, MCCS—1-3-33 Tsurugata, Kurashiki-shi, Okayama-ken (864)—22-2490

岡山県倉敷市鶴潟 1-3-33

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Sackett, Mr. and Mrs. Leslie 1964/67, IBC (UCBWM)—Furl. 68-69

Saito, Miss Irene, 1965, IBC (MC-J3½)—Iai Joshi Koto Gakko, 64 Sugunami-cho, Hakodate-shi, Hokkaido (School: 0138-51-0418 House: 0138-51-5277)

- 北海道函館市杉並町
遺愛女子高校 サイトー
- Saito, Mr. and Mrs. Morse T.,**
(Ruth), 1949, IBC (MC)—
8, 4-chome, Kitanagasa-dori
Ikuta-ku, Kobe-shi (078)—
33-5940
神戸市生田区北長狭通 4-8
サイトー
- Sakwitz, Rev. and Mrs. Wil-**
liam, (Dee), 1954, AG—
Furl.
- Sallaway, Miss Rhonda, 1967,**
WEC—169, Kondo, Gokasho-
cho, Kanzaki-gun, Shiga-ken
(Ishizaki 47)
滋賀県神崎郡五箇荘町金堂 169
サラウエイ
- Sale, Miss Leena, 1958, LEAF**
—206, Kuwamizu-cho, Ku-
mamoto-shi
熊本市神水町 260 セル
- Salomonsen, Rev. and Mrs.**
Leif, (Mary), 1950, NMS—
30, Teraguchi-cho, Takaba,
Nada-ku, Kobe-shi (078)—
—85-2878
神戸市灘区高羽寺口町 30
サロモンセン
- Sams, Mr. and Mrs. Tage,**
(Inga), 1967, SCD—Yama-
zaki 5914-367, Fukuroi-shi,
Shizuoka-ken (053801)—100
静岡県袋井市山崎 5914-367
サムズ
- Sand, Miss Bjorg, 1968, NMS**
—30, Teraguchi-cho, Taka-
ba Nada-ku, Kobe-shi (078)
—85-2878
神戸市灘区高羽寺口町 30
サンド
- Sandberg, Rev. and Mrs. Erik,**
(Hanna), 1951, OMJ—Furl.
- Sanderson, Miss Rennie, 1961**
SB—Sanno Palace, 2035, 7-
13, 2-chome, Sanno, Ota-ku,
Tokyo (03)—774-2655
東京都大田区山王 2-7-13
山王パレス 2035 サンダーソン
- Sandirk, Rev. and Mrs. Trygve**
1952, NMS—30, Teraguchi-
cho, Takaba, Nada-ku, Ko-
be-shi (078)—85-2878
神戸市灘区高羽寺口町 30
サンデーグ
- Sanoden, Rev. and Mrs. Rus-**
sell, (Alice), 1952, ALC —
489 Furusho, Shizuoka-shi,
Shizuoka - ken (0542)—53-
5411
静岡市古庄 489 サノデン
- Sapsford, Rev. and Mrs. Leslie,**
(Carolyn), 1953, TEAM—
3949 Mutsuura-machi, Kana-
zawa - ku, Yokohama - shi
(054)—701-6880 Sum. Furl.
横浜市金沢区六浦町 3949
サプスホード
- Sarjeants, Mr. and Mrs. John**
(Pearl), 1951, ABWE—
Furl. 68-69

Satterwhite, Dr. (M.D.) and Mrs. James, (Altha), 1952, SB—leave of absence

Savolainen, Rev. and Mrs. Paavo, (Helvi), 1938, LEAF—23, Aza Hondori, Kameda-machi, Kameda-gun, Hokkaido

北海道亀田郡亀田町字本通 23

サヴォライネン

Schär, Mr. and Mrs. Paul, (Ruth Durig), 1953, SAM—Chigusa Kanai-machi, Sado-gun, Niigata-ken (025963-2777)

新潟県佐渡郡金井町千種

シェール

Scheie, Miss Anna, 1949, NLM—Furl. 68-69

Scherman, Dr. (D.D.S.) Fred C., 1948, IND—Tokyo Christian Dental Clinic, 5, 2-chome, Surugadai Kanda, Chiyoda-ku, Tokyo (03)-291-0224

東京都千代田区神田駿河台 2-5

シャーマン

Schiefer, Mr. and Mrs. Clifford, (Marion), 1963, JCBM—Furl. 68-69

Schmid, Deaconess Ruth, 1953, MAR—Furl.

Schmidt, Miss Dorothy, 1937, IBC(UPC)—7-7, Minami-Kudan 4-chome, Chiyoda-ku, Tokyo (03)-261-6701

東京都千代田区南神田 4-7-7

シュミット

Schmidt, Miss Rosella, 1967, JEM—15-20 Daizawa-cho 3-chome, Setagaya-ku, Tokyo (03)-421-4209

東京都世田谷区代沢町 3-15-20

シュミット

Schneider, Miss Doris, 1952, IBC (EUB)—Muko Mansion, 7-7, Mukonosho 2-chome, Amagasaki-shi, Hyogo-ken (06)-421-5256

兵庫県尼崎市武庫荘 3-15-20

武庫マンション シュナイダー

Schnidrig, Miss Emmi, IND—Nippon Baiburu Homu, Yunosoya, Minami-machi, Tone-gun, Gunma-ken (Minakami Yusen: 286-2-16)

群馬県利根郡水上町湯乃古屋

日本バイブルホーム

シュニドリッグ

Schone, Rev. and Mrs. John, (Lucia), 1950, TEAM—1392 Karuizawa-machi, Nagano-ken (02674-3426)

長野県軽井沢町 1392

ショーン

Schoppa, Rev. and Mrs. Leonard, (Ruth), 1963, LCMS—96-8 Oaza, Sono-machi, Ebetsu-shi, Hokkaido (012848-8178)

北海道江別郡園町大字 96-8

ショッパー

- Schriever, Rev. and Mrs. Henry, (Dorothee), 1957, LCMS—4-17, 1-chome, Kōbinata, Bunkyo-ku, Tokyo (03)—943-2028 Sum. Furl.**
東京都文京区小日向1-4-17
シュリーバー
- Schrock, Miss Nancy, 1967, ACC—692, Shioda, Ichimiya-cho, Higashi Yatsushiro-gun, Yamanashi-ken**
山梨県東八代郡一宮町塩田692
シュロック
- Schroer, Dr. and Mrs. Gilbert W., (Cornelia), 1922, IBC (UCBWM)—5-26, Osawa-kawara 3-chome, Moriokashi, Iwate-ken (0196)—22-3217**
岩手県盛岡市大沢河原3-5-26
シュレーヤー
- Schubert, Rev. and Mrs. William, (Katherine), 1952, RF—2163, Karuizawa-machi, Nagano-ken (02674)—2302**
長野県軽井沢町2163
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- Schuessler, Rev. and Mrs. Deane, (Julie), 1958, LCMS—Hitsuji-gaoka Danchi, Jutaku Higashi Tsukisappu, Sapporo-shi, (0122)—86-3836**
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AG—Associate, 357 Kamo-
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東京都練馬区北大泉町 3509
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- Smith, Miss Marie B., AG—
Associate—1743-1, Tesaki-
Sumiyoshi-cho, Higashi Na-
da-ku, Kobe-shi (078)—85-
3803
神戸市東灘区住吉町手崎
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1960 JEB—77-11, Tsujimido,
Bando, Oasa-cho, Naruto-
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徳島県鳴門市大麻町板東
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Lavern, (Lois), JFMM—c/o
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1961, SB—34-7, 1-chome,
Torikai-machi, Fukuoka-shi
(092)—74-8650

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立教高校内

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Spoor, Miss Eulalia 1951,
IND—Takamori-machi, Aso-
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熊本県阿蘇郡高森町

スプーアー

Sprange, Mr. and Mrs. G. M.,
SOM—Box 417, Kobe Port,
Kobe-shi

神戸市神戸局区内私書箱 417

スプレンド

**Springer, Rev. and Mrs. Vic-
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937 Koyabe-cho, Yokosuka-
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51-2626

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1953, MAR—133-4 Aza Ni-
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Mikage-cho, Higashi Nada-
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Russell, (Lori), 1951/58,

TEAM—8-20, 3-chome, Nagisa, Matsumoto-shi, Nagano-ken (02634)—3-2881 (Yobidashi)

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Stephens, Miss Lu, 1962, NAV—766, 2-chome, Shimoochiai Shinjuku-ku, Tokyo c/o Akiyama (03)—951-3757

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秋山方

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Stermer, Miss Dorothy, 1951 TEAM—22-22, 2-chome, Gotokuji Setagaya-ku, Tokyo (03)—428-0873

東京都世田谷区豪徳寺 2-22-22

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Stewart, Miss Delores, 1956, WMC—Nishitashiro-machi, 869, Saga-shi, Saga-ken

佐賀市西田代町 869

ステュワート

Stirewalt, Rev. A. J., 1905, LCA—Retired—3, 2-chome, Nakajimadori, Fukiai-ku, Kobe-shi (078)—22-6956

神戸市葺合区中島通 2-3

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St. John, Miss Mary, 1967

PEC—St. Margaret's School, 3-123 Kugayama, Suginami-ku, Tokyo (03)—391-3241

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立教女学院 セント ジョーン

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ステッカー

Stolz, Mr. and Mrs. Siegfried, (Erna), 1960, GAM—Miya-ura 21, Kochino, Konan-shi, Aichi-ken

愛知県江南市古知野宮浦 21

ストーツ

Stoner, Mr. J. Andrew, 1967, BIC—228, 4-chome, Nukui Minami-cho, Koganei-shi, Tokyo (0423)—81-9975

東京都小金井市貫井南 4-228

ストーナー

Stosch, Rev. Wenzel Graf-von, (EKD)—Evangelische Kirche in Deutschland, Minister of German Speaking Congregation, 6-5-26, Kita Shi-

nagawa, Shinagawa-ku, Tokyo (03)-441-0673

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Stout, Miss Dorothy J., 1950, PEC—St. Margaret's School, 3-123, Kugayama Suginami-ku, Tokyo (03)-391-3241

東京都杉並区久我山 3-123

立教女学院

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Strom, Rev. and Mrs. Verner, (Dorothy), 1951, TEAM—29-23, 2-chome, Kyodo Setagaya-ku, Tokyo (03)-420-7777

東京都世田谷区経堂 2-29-23

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Stubbs, Rev. and Mrs. Vincent G. III., (Jane), 1960, PCUS—57, 1-chome, Awajihonmachi, Higashi Yodogawa-ku, Osaka-fu (06)-322-2227

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Sugita, Mrs. Grace, 1957, CMSJ—Furl. 68-69

Sulley, Miss Winifred E. C., 1951, WEC—Furl. 68-69

Summers, Miss Gertrude, 1953, PEC—Bishamon-cho, Tonodan, Kamikyo-ku, Kyoto-shi (075)-231-6090

京都市上京区塔ノ段毘沙門町

サムナース

Sundberg, Rev. and Mrs. Fred, (Greta), 1952, OMJ—Kansai Fukuin Center, Uegahara, 6-bancho, 58, Nishinomiya-shi, Hyogo-ken (0798)-51-2679

兵庫県西宮市上ヶ原 6 番町 58

関西福音センター

サンドベルグ

Sunde, Mr. and Mrs. A. Kenneth, 1954, WEC—Ohashi, Ritto-cho, Kurita-gun, Shiga-ken

滋賀県栗太郡栗東町大橋

サンデー

Sund-Nielsen, Rev. and Mrs. Ib, (Edith), 1960, FCM—Associate—Furl.

Suttie, Miss Gwen, 1928, IBC (UCBWM — Interboard House, 16-53, Roppongi, 5-chome, Minato-ku, Tokyo (03)-583-3325 (Pre-retirement furlough 68-69)

東京都港区六本木 5-16-53

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Suzuki, Mr. and Mrs. Yokichi,
(Nancy), 1967, FEGC—7-2,
3-chome, Takeda, Kofu-shi,
Yamanashi-ken (0552)—3-
6880
山梨県甲府市竹田 3-7-2 スズキ

Svendsen, Miss Anna, 1951,
EOM—Isohara-machi 593-1,
Kitaibaraki-shi, Ibaraki-ken
茨城県北茨城市磯原 593-1
スヴェンセン

Svensson, Miss Ester, 1950,
SAMJ—Konoike 16-14, Ima-
mura-cho, Anjo-shi, Aichi-
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愛知県安城市今村町鴨池 16-14
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Swain, Rev. and Mrs. David,
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House #2, 4-22, Minami
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Swanson, Rev. and Mrs. Glen
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Narukawa, Kiho-machi, Mi-
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(0735)—2-4085
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Swift, Miss Mildred, 1950,
TEAM—1105 Amori, Naga-
no-shi, Nagano-ken
長野市安茂里 1105 スウィフト

Sytsma, Rev. and Mrs.
Richard, (Dorothy), 1952,
CRJM—4-11-7 Tokiwadai-
ra, Matsudo-shi, Chiba-ken
(0473)—88-5522
千葉県松戸市常盤平 4-11-7
シツマ

Szedlak, Rev. and Mrs. Erno,
(Doreen), 1964, LCMS—
Higashi 7-jo, Minami 1-
chome, Bibai-shi, Hokkaido
(01266-3530)
北海道美唄市東 7 条南 1 丁目
セドラック

T

Taguchi, Miss Yoshiko, 1963,
Inter-Varsity Christian Fel-
lowship, 605, 1-bancho, Na-
gaoyama, Kirihata, Takara-
zuka-shi, Hyogo-ken
兵庫県宝塚市切畑長尾山一番町
605
タグチ

Takushi, Mr. and Mrs. Ken-
neth, (Betty), 1963, FEGC—
Furl. 68-69

Tanaka, Mr. and Mrs. Fred,
(Jane), 1963/66, CEF—Furl.
68-69

Tanaka, Miss Miwako, 1968, FEGC—111 Hakuraku, Kanagawa-ku, Yokohama-shi (045)—491-9016/7

横浜市神奈川区白楽 111

タナカ

Tarr, Miss Alberta, 1932, IBC (MC)—c/o Mr. Takeuchi, 1711-1, Senzai, Oita-shi (09752)—3-1386

大分市千歳 1711-1

竹内方

ター

Taylor, Dr. and Mrs. Arch B. Jr., (Margaret), 1950, PCUS—Furl. 68-69

Taylor, Miss Dorothy, 1950, IBC (UPC)—Hokusei Gakuen, Nishi 17-chome, Minami 5-jo Sapporo-shi (0122)—56-1416 or 22-9528

札幌市南 5 条西 17 丁目

北星学園

テーラー

Taylor, Rev. and Mrs. Earl, (Nelda), 1956, AG—Furl.

Taylor, Mr. and Mrs. Eugene, (Lois), 1962, FEGC—111 Hakuraku, Kanagawa-ku, Yokohama-shi (045)—491-9016/7

横浜市神奈川区白楽 111

テーラー

Taylor, Mr. and Mrs. Harvey, (Nina), 1963, JEM—Associate, Furl.

Taylor, Miss Kathryn, RSF—Friends Center, 8-19, 4-chome, Mita, Minato-ku, Tokyo (03)—451-0804

東京都港区三田 4-8-19

晋連土学園

テーラー

Tazumi, Rev. and Mrs. Thomas, (Mary), 1959, FEGC—736 Chigase, Ome-shi, Tokyo (0428)—2-3094

東京都青梅市千ヶ瀬 733

タヅミ

Tegnander, Rev. and Mrs. Oddvar (Sigrunn), 1960, FCM—Furl.

Tennant, Miss Elizabeth, 1948, IBC (MC)—Kwassui Gakuin, Kwassui Tanki Daigaku, 13, Higashi Yamate-machi, Nagasaki-shi (09582)—22-1416 or 22-9528

長崎市東山手町 13

活水短大

テナント

Terhune, Rev. and Mrs. Robert, (Hazel), 1968, c/o Aoyama Gakuin Girl's Dormitory, 578-6, Megurisawa-cho, Setagaya-ku, Tokyo (03)—309-7376

東京都世田谷区廻沢 578-6

青山学院女子寮

ターフネ

Terpstra, Mr. and Mrs. Harold, (Mavis), 1965, CRJM—2-7, 2-chome, Midori-cho, Tanashi-shi, Tokyo

東京都田無市緑町 2-7-2

タブストラ

Terry, Rev. and Mrs. John,
1957, Christ's Bible Mission,
Ouda Bible Church, Nishi-
yama Ouda-cho, Uda-gun,
Nara-ken

奈良県宇陀郡大字陀町西山大字
陀 バイブル・チャーチ テリー

**Tetro, Rev. and Mrs. Frank
Jr., IND—P.O. Box 3, Aki-
shima-shi, Tokyo (0425)—4-
5842**

東京都昭島市郵便局私書箱 3
テトロ

**Tewes, Mr. and Mrs. Erward
H., (Leona), 1951, LCMS—
15, Nakano-cho, Ichigaya,
Shinjuku-ku, Tokyo (03)—
341-1338**

東京都新宿区市ヶ谷仲之町 15
チューズ

**Theuer, Rev. and Mrs. George,
(Clara), 1949, IBC (EUB)—
850, 31 Senriyama, Suita-
shi, Osaka-fu (06)—388-4297**

大阪府吹田市千里山 850-31
チューアー

**Thiessen, Rev. and Mrs. Ber-
nard, (Ruby), 1952, GCM—
4-234 Aza, Nagamine-
yama Oishi, Nada-ku, Kobe-
shi**

神戸市灘区字長峰山 4-234
ティスン

**Thomas, Miss Susie M., 1951,
WFJCM — 4399 Noikura,
Ariake-cho, Soo-gun, Kago-
shima-ken**

鹿児島県嶺南郡有明町野井倉
4399 トマス

**Thompson, Rev. and Mrs. C.
M., (Helen), 1956, UPCM—
Furl.**

**Thompson, Mr. and Mrs. Dar-
rell, (Wendy), 1960, NAV—
Furl.**

**Thompson, Mr. and Mrs. E.
Rhodes, (Lois), 1966, IBC
(UCMS-J4)—8, Kitanagasa-
dori 4-chome, Ikuta-ku,
Kobe-shi (078)—33-5840**

神戸市生田区北長狭通 4-8
トンプソン

**Thompson, Miss Judy, 1966,
FEGC—111 Hakuraku, Ka-
nagawa-ku, Yokohama-shi
(045)—491-9017**

横浜市新神川区白楽 111
トンプソン

**Thompson, Mr. and Mrs. Law-
rance, (Catherine), 1953/59,
IBC (MC)—17 of 11, Kami
Nobori-cho, Hiroshima-shi
(0822)—21-6661**

広島市上幟町 11-17 トンプソン

**Thomsen, Rev. and Mrs. Harry,
(Ene Marie), SCD—Furl.
68-69**

**Thomson, Mr. and Mrs. Lionel,
(Eileen), 1954, OMF—Kita
2-jo, Nishi 4-chome, Iwami-
zawa-shi, Hokkaido**

北海道岩見沢市北2条西4丁目
トンプソン

Thörn, Miss Inez, 1951, OMJ,
c/o Sakai Evangelical Cen-
ter, 254 Hiraoka-cho, Sakai-
shi, Osaka-fu (0722)-71-
0367

大阪府堺市平岡町254
堺福音センター テールン

**Thornton, Rev. and Mrs. Wil-
liam, (Elsie)**, 1954, TEAM
—Extended Furl.

Thorsell, Miss Anna-Lisa, 1951
SEMJ—Furl.

**Thorsen, Rev. and Mrs. Leif-
Audun, (Aagodt)**, 1958,
NLM—3, Nakajima-dori, 2-
chome, Fukiai-ku, Kobe-shi
(078)-22-6956

神戸市葺合区中島通2-3
トールセン

**Thrasher, Mr. and Mrs. Ran-
dolph, (Junko)**, 1966, IBC
(MC)—#7, Kwansei Gaku-
in, Nishinomiya-shi, Hyogo-
ken (0798)-5-0776

兵庫県西宮市 関西学院7号館
スラッシャー

Tigelaar, Miss Gae, 1962, IBC
(RCA)—Furl. to 70

Tiira, Miss Martta, 1965,
LEAF—628, 7-chome, Uji-
na-cho, Hiroshima-shi
(0822)-51-2720

広島市宇品町7-628 ティーラ

Timmer, Rev. and Mrs. John,
(Hazel), 1959, CRJM—1971
Narimasu-cho, Itabashi-ku,
Tokyo (03)-939-2126

東京都板橋区成松町1971
ティマー

Todd, Mr. and Mrs. Lawrence,
1950, IND—62 Kariga, Ma-
rumori-cho, Igu-gun, Miya-
gi-ken

宮城県伊具郡丸森町雁歌62
トッド

Tokunaga, Miss Mae A., 1964,
JEMS—c/o Hokusei Gaku-
en, Nishi 17-chome, Minami
5-jo Sapporo-shi, Hokkaido
(0122)-56-4276

札幌市南5条西17丁目
北星学園内 トクナガ

Toner, Mr. and Mrs. Robert J.,
(Matilda), 1964, JEB—Ta-
kaike, Kozagawa-cho, Higa-
shimuro-gun, Wakayama-
ken

和歌山県東牟婁郡古座川町高池
トナー

Town, Rev. and Mrs. Harvey,
(Joyce), 1958, CMA—4-90
Nagamineyama, Oishi, Na-
da-ku, Kobe-shi (078)-86-
4179

神戸市灘区大石長峰山4-90
タウン

Trevor, Mr. and Mrs. Hugh,
(Margaret), 1960/61, OMF
—26, 6-chome, Shimizu-cho,
Chitose-shi, Hokkaido
北海道千歳市清水町 6-26

トレボー

Trotter, Miss Bessie, IND—
Furl. 68-69

Troxell, Rev. and Mrs. Delbert
V., (Martha), 1953, IBC
(UCMS)—#1, Kwansei Ga-
kuin Nishinomiya-shi, Hyo-
go-ken (0798)—51-1789

兵庫県西宮市 関西学院 1 号館

トロクセル

Troy, Mr. J. William, 1967,
IBC (UPC Frontier Intern)
—17-23, Wakabayashi, 2-
chome, Setagaya-ku, Tokyo
(03)—414-2833

東京都世田谷区若林 2-17-23

トロイ

Trueman, Miss Margaret,
1951, IBC (UCC)—Leave of
absence

Tsuji, Miss Sue, 1967, JEM—
565 Kujiranami-machi, Ka-
shiwazaki-shi, Niigata-ken
(0257)—22-3347

新潟県柏崎市鯨波町 565

ツジ

Tsujii, Rev. and Mrs. Kiheiji,
1966, AGM—Sakate, Shodo-
shima Uchinomi-cho, Kaga-
wa-ken

香川県小豆島内海町坂手

ツジイ

Tucker, Rev. and Mrs. Bever-
ley, D., (Jean), 1953, PEC—
Higashi 3-chome, Kita 19-jo,
Sapporo-shi (0122)—71-3903

札幌市北 19 条東 3 丁目

タッカー

Tuff, Miss Evelyn, 1954, ALC,
38, 1-chome, Torisu-cho, Mi-
nami-ku, Nagoya-shi (052)
—811-3551

名古屋市南区鳥栖町 1 丁目 38

タフ

Tunbridge, Miss Marjorie,
1950, IBC (UCCBWM)—
83-25 Ooya, Ueda-shi, Na-
gano-ken (02682)—5-0289

長野県上田市大屋 83-25

タンブリッジ

Turnage, Rev. and Mrs. Mac
(Anne) 1967, Pastor of To-
kyo Union Church, 44
Hachiyama-cho Shibuya-ku,
Tokyo (03)—461-4841

東京都渋谷区鉢山町 44

ターナージ

Turner, Mr. and Mrs. Bill,
(Betty), 1965, CnC—14,
Nakamiya - cho, 6-chome,
Asahi-ku, Osaka-shi (06)—
951-5882

大阪市旭区中宮町 6-14

ターナー

Turunen, Mr. and Mrs. Martti,
(Virpi), 1967, LEAF—3—
1633, Ikebukuro, Toshima-
ku, Tokyo (03)—971-9539
東京都豊島区池袋 3-1633

トルネン

Tveit, Miss Marie, 1958, ALC
—38, 1-chome, Torisu-cho,
Minami - ku, Nagoya - shi
(052)—811-3551

名古屋市南区鳥栖町 1-38

トエイト

Tygert, Mr. and Mrs. Earl,
(Emogene), 1949, BIM—
Furl. 68-69

Tygert, Miss Faith, BIM—
5500 Ote-machi, Ueda-shi,
Nagano-ken

長野県上田市大手町 5500

タイガート

Tygert, Mr. Steven, BIM—
Furl. 68-69

U

Uchida, Mr. and Mrs. Akira,
(Hisako), 1956, JEM—Mui-
ka-machi Dendosho, 2 Ban-
chi, Kan Machi, Muika-ma-
chi, Minami Uonuma-gun,
Niigata-ken

新潟県南魚沼郡六日町上町 2

ウチダ

Uchida, Miss Ikuye, 1952,
JEM—10-19, 1-chome, Ni-

shihon-cho, Kashiwazaki-shi,
Niigata-ken

新潟県柏崎市西本町 1-10-19

ウチダ

Uhlig, Deaconess Mariane,
MAR—Student Christian
Center, 1-3, 2-chome, Suru-
gadai, Kanda, Chiyoda-ku,
Tokyo (03)—291-1512

東京都千代田区神田駿河台 2-
1-3 学生クリスチャン・セン
ター ウーリック

Ulmstedt, Miss Gerd, 1964,
SBM—Furl. 68-69

Underland, Mr. and Mrs. W.
(Anne), 1966, NLL—1736,
Katayama, Niiza-machi, Ki-
ta Adachi-gun, Saitama-ken
(0424)—71-1625

埼玉県北足立郡新座町片山 1736

アンダーランド

Unruh, Rev. and Mrs. Simon,
1951, IND—Furl. to 2. 69

**Unzicker, Rev. and Mrs. Wil-
liam,** (Sarah), 1963, IBC
(RCA)—2-17, Shiomidai, 2-
chome, Otaru-shi, Hokkaido
(0134)—2-7542

北海道小樽市潮見台 2-2-17

ウンジッカー

**Uomoto, Rev. and Mrs. George
Y.,** (Fumi), 1951, OPC—
116, Otachiba-machi, Sen-
dai-shi, Miyagi-ken (0222)—
56-6631

仙台市御立場町 116 ウオモト

V

- Van Baak, Rev. and Mrs. Edward,** (Frances), 1951, CRJM—865, 2-chome, Suzuki-cho, Kodaira-shi, Tokyo (0423)—81-3981
東京都小平市鈴木町 2-865
ヴァンバーク
- Vander Bilt, Rev. and Mrs. Maas,** (Eloise), 1955, CRJM—1-29-19, Aobadai, Kohoku-ku, Yokohama-shi
横浜市港北区青葉台 1-29-19
バンダービルト
- Van Dyck, Rev. and Mrs. David** (Alayne), 1956, IBC (UPC)—Leave of absence
- Van Schooten, Rev. and Mrs. Alvin,** (Janet), 1955, CMA—c/o Naka P.O. Box 70, Hiroshima-shi
広島市郵便局私書箱 70
ヴァン ショーテン
- Van Wyk, Rev. and Mrs. Gordon,** (Bertha), 1953, IBC (RCA)—10-11, Kami Osaki 1-chome, Shinagawa-ku, Tokyo (03)—473-3072
東京都品川区上大崎 1-10-11
ヴァン ワイク
- Van Zante, Mr. Bob,** 1967, NAV—28-8, 1-chome, Gotokuji, Setagaya-ku, Tokyo (03)—429-3605
東京都世田谷区豪徳寺 1-28-8
ヴァン ツァーテ
- Varney, Miss Evelyn,** 1949, JCBM—Kyoritsu Joshi Seisho Gakuin, Yokohama-shi
横浜市 共立女子聖書学院
ヴァーネイ
- Vatter, Mr. and Mrs. Ernst,** (Sigrid), 1952, LM—Furl. 68-69
- Vehanen, Rev. and Mrs. Eino,** (Toshie), 1964, LCA—2126, Furushiro-machi, Yatsushiro-shi, Kumamoto-ken (09653-7548)
熊本県八代市古城町 2126
ベハネン
- Vehling, Rev. and Mrs. James,** (Jane), LCMS—8-34, 4-chome, Kudan Minami, Chiyoda-ku, Tokyo (03)—261-7791
東京都千代田区九段南 4-8-34
ヴェーリング
- Vereide, Mr. and Mrs. Abraham,** (Ragna), 1950, NMA—19-20 2-chome, Shinden-cho, Ichikawa-shi, Chiba-ken
千葉県市川市新田町 2-19-20
ヴェレイデ
- Verme, Rev. and Mrs. Robert,** (Virginia), 1949, CMSJ—155, 5-chome, Akitsu-machi, Higashimurayama-shi, Tokyo (0423)—91-6249
東京都東村山市秋津町 5-155
バーム

Verwey, Mr. and Mrs. Neil, (Peggy), 1951, JMHE — Hanyuno 242-3, Habikino-shi, Osaka-fu (0729)-55-1348

大阪府羽曳野市埴生野 242-3

ファベイ

Viall, The Rt. Rev. K. A., 1935, SSJE—7-12, 2-chome, Hikawadai, Kurume-machi, Kitatama-gun, Tokyo (0424) 71-0175 Furl. 5/68-12/68

東京都北多摩郡久留米町 氷川台 2-7-12

ヴァイアル

Vierhus, Miss Magdalena, 1968, GMM—329-5, Eifuku-cho, Suginami-ku, Tokyo (03)-321-4794

東京都杉並区永福町 329-5

フィエルス

Visser, Rev. and Mrs. J. P., 1956, JRM—2640, Jonan-ku, Saiki-shi, Oita-ken (2-2238)

大分県佐伯市城南區 2640

ヴィッサー

Vist, Miss Ingrid, 1953, SAMJ —34-44, 5-chome, Kamoe-cho, Hamamatsu-shi, Shizuoka-ken (0534)-3-5051

静岡県浜松市鴨江町 5-34-44

ビスト

Voehringer, Deaconess Elisa- beth, 1953, IND — Kanita Fujin no Mura, 594, Oka, Tateyama-shi, Chiba-ken (04702)-2-2280

千葉県館山市大賀 594

かにた婦人の村 フォーリンガー

Vogt, Dr. (M.D.) and Mrs. J. F., (Nancy), 1967, SDA—17, 3-chome, Amanuma, Suginami-ku, Tokyo (03)-392-6151

東京都杉並区天沼 3-17

ヴォート

Vogt, Miss Verna, 1952, TEAM — 22-22, 2-chome, Gotokuji, Setagaya-ku, Tokyo (03)-428-0873

東京都世田谷区豪徳寺 2-22-22

ヴォート

Voran, Rev. and Mrs. Peter, (Lois), 1951, GCMM—3777 Sonoda, Nichinan-shi, Miyazaki-ken (2393)

宮崎県日南市園田 3777

ボーラン

Vorland, Rev. and Mrs. Gehard, ALC—2109-257, Aza-Togoku Oaza Kamishidami, Moriyama-ku, Nagoya-shi (0568) -51-2711

名古屋市守山区大字上志段味字

ヴォーランド

W

Waddell, Mr. James, 1967, IBC (MC J3½), 5 shimo, Shirogane-cho, Hiroasaki-shi, Aomori-ken (01722)-2-1311/3

青森県弘前市白銀町下5

ワルデ

Waddington, Rev. and Mrs.
Richard, (Lois), 1952,
ABFMS—Furl. 68-69

Waid, Mr. and Mrs. Herbert,
(Geraldine), 1958, FWBM—
Box 4, Sayama-shi, Saitama-
ken

埼玉県狭山市郵便局私書箱4号
ウェイド

Walbert, Rev. and Mrs. Cle-
ment, (Florence), 1955, BGC
—Ishibashi 4-chome, 20-13,
Ikeda-shi, Osaka-fu (0727)—
61-8986

大阪府池田市石橋4-20-13

ワルバート

Walcott, Rev. and Mrs. Roger,
(Shirley), 1964, JEM—149,
1-chome, Nishi Shiro-cho,
Takada-shi, Niigata-ken
(025523-7093)

新潟県高田市西城町1-149

ウォルコット

Waldin, Miss Margaret, 1951,
TEAM—1-20, Honan 2-
chome, Suginami-ku, Tokyo
(03)—313-6798

東京都杉並区方南2-1-20

ウォルディン

Walfridsson, Mr. and Mrs.
Ake, (Ruth), 1964, SAMJ—
839-2 Aza So, Inae Shin-
den, Minato-ku, Nagoya-shi
(\$52)-661-9891

名古屋市港区稲江新田字莊839-2

ワルフリードソン

Walker, Rev. and Mrs. John,
(Billie), 1967, IBC (UCMS)
—6-15, Oji Honcho, 1-chome,
Kita-ku, Tokyo (03)-900-
5262

東京都北区王子本町1-6-15

ウーカー

Walker, Mr. and Mrs. Wesley,
(Margaret), 1956, CnC—
250, Moiwa-shita, 7-jo, Sap-
poro-shi, Hokkaido
札幌市七条藻岩下250

ワーカー

Walker, Rev. and Mrs. Wil-
liam L., (Mary), 1950, SB—
979 Hamamatsubara, Mae-
da-shi, Fukuoka-shi (092)—
65-8421

福岡市馬出浜松原979

ワーカー

Wallace, Rev. and Mrs. D. G.,
(Grayce), 1951, ACOP—
Furl. 68-69

Waller, Miss Marjorie, 1960,
JEB—11 of 6, Sumaura-
dori 6-chome, Suma-ku, Ko-
be-shi (078)-71-5651

神戸市須磨区須磨浦通6-6-11

ワラー

Walsham, Miss Robynne, 1967,
CJPM—16-16, Nanatsuike-
machi, Koriyama-shi, Fuku-
shima-ken (02492)-2-7992

福島県郡山市七ツ池町16-16

ウォルジャム

Walter, Rev. and Mrs. Donald,
(Eileen), 1949, TEAM—1-
38, Minami 6-chome, Chiga-
saki - shi, Kanagawa - ken
(0467)—82-7728

神奈川県茅ヶ崎市南 6-1-38

ワルター

Walter, Miss Helen, 1951,
JCBM—Furl. 68-69

Walters, Miss Doris, 1966,
SB—Seinan Jogakuin, Shi-
mo Itozu, Kokura-ku, Kita-
kyushu-shi

北九州市小倉区下到尾

西南女学院 ワルターズ

Walters, Rev. and Mrs. Rus-
sell, (Mary), 1951, TEAM—
#4, Angel Heights, Naka-
jima, Kodaira-shi, Tokyo

東京都小平市中島

エンジェルハイツ 4 ワルターズ

Wang, Miss Jean, 1953, ALC
—37, Hirosawa-cho, Hama-
matsu - shi, Shizuoka - ken
(0534)—53-2547

静岡県浜松市広沢町 37 ワグン

Warne, Miss Eleanor, 1948,
IBC (MC)—108, Honmura,
Tosa-yamada-cho, Kami-
gun, Kochi-ken (08875)—2-
2880

高知県香美郡土佐山田町本村 108

ウォーン

Warner, Miss Eileen M., 1962,
JEB—11 of 6, Sumaura-

dori, 6-chome, Suma-ku,
Kobe-shi (078)—71-5651

神戸市須磨区須磨浦通 6-6-11

ワーナー

Warren, Mr. George, PEC-
IND, c/o Marukiso, 4-2234,
Kamimeguro, Meguro-ku,
Tokyo

東京都目黒区上目黒 4-2234

丸木荘 ワレン

Warrick, Mr. and Mrs. Robert,
(Joyce), 1964, CnC—2-14,
Shinkawa-cho 1-chome, Ku-
rume-machi, Kitatama-gun,
Tokyo (0424)—71-0022 Ext.
2720

東京都北多摩郡久留米町新川町
1-2-14 ウォリック

Warriner, Mr. and Mrs.
Austin, (Dorothy), 1959,
JACM—13-1201, Okayama,
Shijo-Nawate-machi, Kita-
kawachi-gun, Osaka-fu (Da-
ito 76-0580) Sum. Furl. 68
大阪府北河内郡四条畷町岡山 13-
1201 ワリナー

Watanabe, Rev. and Mrs.
George, (Amy), 1968, SB—
350, 2-chome, Nishiokubo,
Shinjuku-ku, Tokyo (03)—
341-5568

東京都新宿区西久保 2-350

ワタナベ

Waterman, Miss Gertrude,
1948, ABFMS—1-43-404, 4-
chome, Hachiman, Sendai-
shi

仙台市八幡 4-1-43-404

ウォーターマン

Waters, Miss June, USPG—
Furl. 68-69

Watkins, Miss Elizabeth T.,
1948, SB—Matsukage Sho-
gakko-mae, Hirose 6, Yaha-
tahama-shi, Ehime-ken (Shi-
koku 2-3294)

愛媛県八幡浜市広瀬 6

松影小学校前 フトキンズ

Watson, Rev. and Mrs. Leslie,
(Hazel), 1950, SB—171-2,
Maruyama-cho, Miyazaki-
shi (0985)—2-6317

宮崎市丸山町 171-2 ワトソン

Watson, Miss Marylin, 1956,
IBC (MC)—Hiroshima Jo-
gakuin Daigaku, 720, Ushi-
ta-machi, Hiroshima-shi
(0822)—21-2089

広島市牛田町 720

広島女学院大学 ワトソン

Watters, Rev. and Mrs. James
L., (Darleene), 1963, SB—
Furl. 68-69

Watts, Mr. and Mrs. Carl B.,
(Lois May), 1955, SDA—
Box 7, Hodogaya Nishi,
Yokohama-shi (045)—951-
2224

横浜市保土ヶ谷区西郵便局
私書箱 7

ワッツ

Wayne, Rev. and Mrs. Milton,
(June), TEC—17, 4-chome,
Kumano-cho, Hyogo-ku, Ko-
be-shi, (078)—51-7556

神戸市兵庫区熊野町 4-17

ウェーナー

Webber, Rev. and Mrs. Chris-
topher L., (Margaret), 1966,
PEC—2-10-3 Moto Azabu,
Minato-ku, Tokyo (Church:
03-431-8534; Home: 03-473-
2394)

東京都港区元麻布 2-10-3

ウェーバー

Weber, Rev. and Mrs. James,
(Dorothy), JCBM—17-2
Saiwai-cho, Yokota-shi, Aki-
ta-ken (1576)

秋田県横手市幸町 17-2

ウェバー

Webster-Smith, Miss Irene,
1916, JEB—1-3, 2-chome,
Surugadai, Kanda, Chiyoda-
ku, Tokyo (03)—291-1512

東京都千代田区神田駿河台 2-1-3

ウェブスター スミス

Wedel, Mr. and Mrs. A. Del-
mar, (Betty), 1955, YMCA
—3-52, 6-chome, Osawa,
Mitaka-shi Tokyo (0422)—
44-7984

東京都三鷹市大沢 6-3-52

ウェーデル

Weick, Rev. and Mrs. Wilfred,
(Jeanine), 1967, NAB—4,
Nishisonjoin-cho, Kinugasa

- Kita-ku, Kyoto-shi (075)—
462-2027
京都市北区衣笠西尊上院町4
ウイク
- Weippert, Mr. and Mrs. Horst,
(Annemarie), 1962, LM—9-
5380, Izumi-cho, Naka-Mina-
to-shi, Ibaraki-ken (3742)
茨城県那珂湊市泉町9-5380
ワイペルト
- Weiss, Rev. and Mrs. William,
(Georgia), 1953, IBC (UPC)
—Leave of absence
- Welbon, Rev. and Mrs. Henry
G., (Dorothy), 1966, JPM—
Associate 8-15, 1-chome,
Hikawadai, Kurume-machi,
Kitatama-gun, Tokyo
(0424)—7-6852
東京都北多摩郡久留米町永川台
1-8-15 ウェルボーン
- Weller, Miss Mary E., 1952,
OMF—531, Honcho, Nanae-
machi, Kameda-gun, Hok-
kaido (Nanae 8301)
北海道亀田郡七飯町本町531
ウェラー
- Wenger, Mr. and Mrs. James,
(Faith), 1965, JMM—1 Mi-
nami, 17-chome, Nishi 7-
jo, Obihiro-shi, Hokkaido
(01552)—4-3282
北海道帯広市西7条南17丁目
ウエンガー
- Wentz, Rev. and Mrs. Edwin,
C., (Betty), 1951, LCA—
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- Werner, Mr. and Mrs. Walter,
(Erna), 1953, GAM—54 Shi-
mada Nishi-machi, Gifu-shi
(0582)—52-0020
岐阜市島田西町54 ヴェルナー
- West, Mrs. Audrey, 1967,
Sakuto-cho, Aida-gun, Oka-
yama-ken
岡山県英田郡作東町江見
ウェスト
- Westberg, Rev. and Mrs.
Harry, (Gladys), 1952,
CMSJ—5-chome, 17-8, Na-
kameguro, Meguro-ku, To-
kyo
東京都目黒区中目黒5-17-8
ウェストバーク
- Westby, Rev. and Mrs. Carl,
(Elaine), 1961, ALC—37-8,
1-chome, Momoi, Suginami-
ku, Tokyo (03)—390-2584
東京都杉並区桃井1-37-8
ウェストビー
- Western, Rev. Blake W., 1966,
SB—Obihiro-shi, Hokkaido
北海道帯広市 ウェスタン
- Whaley, Rev. and Mrs. Char-
les, (Lois), 1949, SB—352,
2-chome, Nishiokubo, Shin-
juku-ku, Tokyo (03)—341-
0638
東京都新宿区西大久保2-352
ホエリー

Wheeler, Mr. and Mrs. Donald, (Judy), 1962, ABFMS—Furl.

Whewell, Miss Elizabeth A., 1928, MM—Tomidahama, Yokkaichi-shi, Mie-ken (0593)-96-0096

三重県四日市市富田浜

フィウエル

Whissom, Mr. and Mrs. Dom, (Margot), 1968, WEC—569, Kondo, Gokasho-cho, Kan-zaki-gun, Shiga-ken (Ishizuka 47)

滋賀県神崎郡五箇荏町金堂 569

ウィソム

White, Miss E. Ruth., 1951, OMF—7, Shiratori-cho, Hakodate-shi, Hokkaido

北海道函館市白鳥町 7 ホワイト

White, Rev. and Mrs. Ron, (Odessa), 1965, BIMi—Ichinotani-cho, 2-63 Suma-ku, Kobe-shi (078)-71-1133

神戸市須磨区一ノ谷町 2-63

ホワイト

Whitman, Miss Sylvia, 1950, JACM—Yura, Daiei-cho, Tohoku-gun, Tottori-ken

鳥取県東伯郡大栄町由良

ホイットマン

Wielenga, Miss Hilda, IND—c/o Tanahashi, 1709 Higashi Terao-cho, Tsurumi-ku, Yokohama-shi

横浜市鶴見区東寺尾町 1709

棚橋方

ウィリンガー

Wiens, Rev. and Mrs. Roland, M., (Ann), 1951, MBM—595, Saidera Suita-shi, Osaka-fu (06)-388-8472

大阪府吹田市西寺 595

ウィーンズ

Wiens, Miss Ruth, 1950, MBM—Heian Mansion, 6-3, 1-chome, Tenjinbashi, Ikeda-shi, Osaka-fu (0727)-61-1455

大阪府池田市天神橋 1-6-3

平安マンション

ウィーンズ

Wiese, Rev. and Mrs. James, (Rita), 1962, LCMS—342, Uenodai, Nakayama, Hanno-shi, Saitama-ken (04297-4680) Sum. Furl. 68

埼玉県飯能市中山上野台 342

ウィーザー

Wigglesworth, Miss Anne, 1949, JMP—8-15, 1-chome, Hikawadai Kurume-machi, Kitatama-gun, Tokyo (0424)-71-6852

東京都北多摩郡久留米町氷川台 1-8-15

ウィグルウォース

Wildermuth, Rev. and Mrs. Wesley, (Margaret), 1952, OMS—Furl. 68-69

Wilhelmsson, Miss Thyra, SFM—434-4 Ogasahara, Kushigata-machi, Yamanashi-ken (05528)-2-0639

山梨県御形町小笠原 434-4

ウィルヘルムソン

Wilkinson, Mr. and Mrs.
David, (Georgalyn), 1964,
FEBC—Furl.

Wilkinson, Mr. and Mrs. Ted,
1963, WMC—Furl. 68-69

Williams, Rev. and Mrs. Bill
(Zeldá), 1966, NTC—Mina-
mi Ieki, Ieki Kyoku kunai,
Mie-ken

三重県家城局区内 南家城

ウィリアムズ

Williams, Dr. Jean, CN—Box
4, Yotsukaido, Imba-gun,
Chiba-ken (0472)-82-2234/
2428

千葉県印旛郡四街道郵便局私書
箱 4 号

ウィリアムズ

Williams, Dr. and Mrs. Philip,
(Rev. Mary), 1950, IBC
(UCBWM) Furl. 68-69

Williams, Mr. Roger D., 1966,
JEB—11 of 6, Sumaura-
dori, 6-chome, Suma-ku, Ko-
be-shi (078)-71-5651

神戸市須磨区須磨浦通 6-6-11

ウィリアムズ

Willis, Miss Carolyn J., 1959,
OMF—Kita 22-jo, Nishi 6-
chome, Sapporo-shi (0122)-
72-1027

札幌市北 22 条西 6 丁目

ウィリズ

Willms, Mr. and Mrs. Peter
A., (Mary), 1953, BIC—Na-
kamura, Yoshiki, Yamagu-
chi - shi, Yamaguchi - ken
(08392)—2-6609

山口市吉敷中村

ウィルムス

Wilson, Rev. and Mrs. Ken-
neth W., (Eleanor), 1960,
PCUE — 1 Takezono-cho,
Suita-shi, Osaka-fu (06)-
384-7839

大阪府吹田市竹園町 1

ウィルソン

Wilson, Rev. and Mrs. Wesley,
(Golda), 1956, TEAM—
1603 Omiya-cho, Suginami-
ku, Tokyo (03)-313-0165

東京都杉並区大宮町 1603

ウィルソン

Wimberley, Rev. and Mrs.
Lewis, 1966, EFCM—1198-C
Karuizawa-machi, Nagano-
ken

長野県軽井沢町 1198-C

ウィムベリー

Wind, Miss Gisela, 1965, WEC
—569, Kondo, Gokasho-cho,
Kanzaki - gun, Shiga - ken
(Ishizaka 47)

滋賀県神崎郡五箇荘町金堂 569

ヴィンド

Wine, Mr. and Mrs. Victor K.,
(Betty J.), 1950, JFM—Box
9, Kashiwabara-shi, Nara-
ken: 880, Mise-machi, Ka-
shiwabara-shi, Nara-ken

奈良県橿原市見瀬町 880 ワイン

Winemiller, Rev. and Mrs.
Paul L., (Katherine), 1960,
LCA—42, 2-chome, Tama-
cho, Fuchu-shi, Tokyo
(0423)—62-4228

東京都府中市多磨町 2-42
ワインミラー

Wingfield, Mr. and Mrs. Al-
bert, (Marjorie), 1964,
LCMS Luther House, 39-2,
1-chome, Tama-machi, Fu-
chu-shi, Tokyo (0422)—43-
5570

東京都府中市多磨町 1-39-2
ルーテル・ハウス

ウィングフィールド

Winn, Rev. and Mrs. Paul,
(Anne), 1955, IBC (UPC)—
45, Asukai-cho, Tanaka,
Sakyo-ku, Kyoto-shi (075)—
781-4494

京都市左京区田中飛鳥井町 45
ワイン

Winsevik, Rev. and Mrs. Arne,
(Eva), 1968, FCM—48, Ki-
yokawa-cho, Takefu-shi, Fu-
kui-ken (0778)—22-1064

福井県武生市清川町 48
ウィンセビック

Winsjansen, Miss Kirsten,
1965, FCM—Box 5, Mikuni-
machi, Fukui-ken (0776)—81-
-2915

福井県三国町郵便局私書箱 5号
ウィンジャンセン

Winters, Rev. and Mrs. G. J.,
(Virginia), 1952, ABWE—
1551 Oaza Nata, Fukuoka-
shi (092)—966-2444

福岡市大字奈多 1551
ウィンタース

Winther, Dr. J.M.T., 1898,
Retired, 3, 2-chome, Naka-
jima-dori, Fukiai-ku, Kobe-
shi (078)—22-3601

神戸市葺合区中島通 2-3
ウィンテル

Winther, Miss Maya, 1947,
LCA—6-15, 2-chome, Mizu-
gae-cho, Saga-shi, Saga-ken
(09522)—3-4010

佐賀市水ヶ江 2-6-15
ウィンテル

Wipf, Miss Lucille, 1960,
NAB—2-502, Uraguchi-cho,
Ise-shi, Mie-ken

三重県伊勢市浦口町 2-502
ウィフ

Wohlgemuth, Rev. and Mrs.
Ivan, (Jean), 1963, MBM—
32 Higashi-machi, Shimo
Oichi, Nishinomiya - shi,
Hyogo-ken Furl.

兵庫県西宮市下大市東町 32
ウォールゲムズ

Wolff, Deaconess Hanni,
IND—Furl.

Wood, Rev. and Mrs. Robert
W., (Mary), 1949, IBC
(UCBWM)—Furl. 68-69

Wooden, Rev. and Mrs. Floyd, 1961, BMMJ—25, Maeyama, Odakura-shinden, Nishigomura, Nishihiwakawa-gun, Fukushima-ken

福島県 西白河郡 西郷村 小田倉新
田前山 25 ウッデン

Wood-Robinson, Rev. and Mrs. David M., (Jane Robinett), 1958, CMS—Shoin Junior College, Nakajima-dori, 1-chome, Fukiai-ku, Kobe-shi (078)—22-5980 Furl. 4/68-8/68

神戸市葺合区中島通り 1
松蔭短大 ウッドロビンソン

Woods, Miss Elaine, 1962, OMF—824 Sakae-machi, Sapporo-shi, Hokkaido (0122)—72-4974

札幌市栄町 824 ウッズ

Woollett, Mr. and Mrs. John, (Kay), JCBM—Kayanomi Hoikujo, Kujo, Kesenumashi, Miyagi-ken

宮城県気仙沼市九条
かやのみ保育所 ウーレット

Worth, Dr. and Mrs. Donald C., (Ardyce), 1954, UPC—Furl. 68-69

Wright, Mr. David, 1968, IBC (UCBWM J3½)—61, Kozenji-dori, Sendai-shi (0222)—23-3256

仙台市光禅寺通 61 ライト

Wright, Miss L. W., Kita 22-jo, Higashi 3-chome, Sapporo-shi, Hokkaido (0122)—71-0522

札幌市北 22 条東 3 丁目 ライト

Wright, Dr. and Mrs. Morris, J. Jr., (Joyce), 1950, SB—18-6, Kamiyama-cho, Shibuya-ku, Tokyo (03)—467-6469

東京都渋谷区神山町 18-6

ライト

Wyatt, Miss Clare E. M., USPG—130, Minami Senju 5-chome, Arakawa-ku, Tokyo (03)—807-9937

東京都荒川区南千住 5-130

ワイアット

Y

Yakel, Miss Ella, 1950, IND—62, Kariga, Marumori-cho, Igu-gun, Miyagi-ken

宮城県伊具郡丸森町雁歌 62

ヤケル

Yancey, Miss Joan L., 1967, IBC (UCBWM-J3½)—1-11, Mitsukoji-machi, Kanazawa-shi, Ishikawa-ken (0762)—42-3916

石川県金沢市三小路町 1-11

センシー

Yarbrough, Mr. and Mrs. Robert, (Dixie), CC—Ibaraki Christian College, Omika, Kuji-machi, Hitachi-shi, Ibaraki-ken (029452-2251)

茨城県日立市久慈町大甕
茨城クリスチャン カレッジ
ヤーブロー

Yasuhara, Mr. and Mrs. Ed-
Nishi-machi, Otori, Sakai-
ward, IND — 39-2, 1-cho,
shi, Osaka-fu

大阪府堺市鳳西町 1-39-2
ヤスハラ

Yoder, Miss Marjorie, 1964
JMM—8-chome, Nishi 2-jo
Tsukisappu, Sapporo - shi,
(0122)—86-4233

札幌市月寒西 2 条 8 丁目
ヨード

Yoder, Rev. and Mrs. Marvin,
(Neta Faye), 1961, JMM—
2-jo, 10-chome, Hiragishi
Sapporo-shi, (0122)—81-1388
札幌市平岸 2 条 10 丁目 ヨード

Yoki, Miss Inga, 1966, SEMJ
—Shoe Apt., Higashi 7-
chome, Kita 45, Sapporo-shi
札幌市東北 45 条東 7 丁目
しょうえアパート内 ヨキ

Yokoi, Miss Tamara, 1948,
IND—2044 Ikuta, Kawa-
saki - shi, Kanagawa - ken
(044)—96-4564 Furl. 5/68-
10/68

神奈川県川崎市生田 2044
ヨコイ

Yonteck, Miss Barbara, 1959,
PCUS—Furl. 68-69

Youmans, Miss Doris, 1952,
BMMJ—17-20, Kasuga-cho,
Fukushima-shi

福島市春日町 17-20
ユーマンス

Young, Mr. and Mrs. Clarence,
(Marion), 1952, FEGC—
392, Nishibori, Niiza-machi,
Kita Adachi-gun, Saitama-
埼玉県歌足立郡新座町西堀 392

ヤング

Young, Rev. John M. L., 1948,
JPM—Furl.

Youngquist, Rev. and Mrs.
Harris, (Judy), 1950, BGC
—832-1, Yoshihara, Minami-
machi, Hidaka-gun, Waka-
yama-ken (Gobo 2134)

和歌山県日高郡南町吉原 832-1
ヤングキスト

Yunker, Rev. and Mrs. Robert,
(Evelyn), 1953, TEAM—
11-1, Sakura 1-chome, Seta-
gaya-ku, Tokyo (03)—420-
2533

東京都世田谷区桜 1-11-1

ユンカー

Z

Zander, Miss Helen R., 1928,
IBC (RCA)—116, Kashi-
waba Nada-ku, Yokohama-
shi (045)—651-0470

横浜市中区柏葉 116 ザンダー

Zastrow, Miss Violet S., 1952,
WEC—c/o Noma, 16 Naga-
hara-cho, Kami, Omi-Hachi-
man-shi, Shiga-ken

滋賀県近江八幡市永原町上 16
野間方 ザストロ

Zehnder, Rev. and Mrs. Tom,
(Jacquelyn), 1963, LCMS—
239-B, Yamate-machi, Naka-
ku, Yokohama-shi (045)—
641-1296

横浜市中区山手町 239-B
ゼンダー

Zeno, Rev. and Mrs. Norman,
UPCM—671, 5-chome, Nu-
kui Kita-machi, Koganei-
shi, Tokyo

東京都小金井市貫井北町 5-671
ゼノ

Zerbe, Rev. and Mrs. Ben,
(Esther), 1950, MBM—151,
2-chome, Yanagawa - cho,
Tonda Takatsuki-shi, Osaka-
fu (0726)—96-0861

大阪府高槻市富田柳川町 2-151
ゼルベ

Zimmerman, Rev. and Mrs.
Charles, BMMJ—7-17, Fuji-
ta, Kunimi-machi, Date-gun,
Fukushima-ken

福島県伊達郡国見町藤田 7-17
ジンマーマン

Zinke, Rev. and Mrs. Gilbert,
(Helen), 1968, BMMJ—17-
20, Kasuga-cho, Fukushima-
shi

福島市春日町 17-20 ジンケ

Zollinger, Mr. and Mrs. Eugen,
IND—18, Wakana, Yubari-
shi, Hokkaido

北海道夕張市若菜 18
ゾリンガー

Zook, Mr. and Mrs. Marlin,
(Ruth), 1963, BIC—228, 4-
chome, Nukui Minami-cho,
Koganei-shi, Tokyo (0423)
—81-9975

東京都小金井市貫井南町 4-228
ズック

Zschiegner, Rev. and Mrs.
Max, (Taka), 1951, LCMS—
Furl. 68-69

Zwintscher, Rev. and Mrs.
Victor, (Lucille), 1948,
LCMS—4249-16, Nakazawa,
Sunaoshi, Niitsu-shi, Niiga-
ta-ken (578)

新潟県新津市砂押中沢 4249-16
ツウインチャー

Zwyghuizen, Rev. and Mrs.
John, (Helene), 1963, IBC
(RCA)—Furl. 68-69

SECTION 5

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Migration	Bishop Taguchi	NCCJ	(03)-262-2663
Liturgy	Bishop Nagae	NCCJ	(03)-262-3691-3
Doctrine of the Faith	Bishop Satowaki	Fukuoka	(092)-82-4943
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Church Legislation	Bishop Taguchi	Osaka Chancery	(0798)-33-0921
Social Research	Bishop Arai	NCCJ	(03)-262-3691-3
Social Welfare			

<u>Name</u>	<u>Chairman</u>	<u>Address</u>	<u>Telephone</u>
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Ecumenism	Bishop Ito	NCCJ	(03)-262-3691-3
Church Administration	Archbishop Yamaguchi	NCCJ	(03)-262-3691-3
Non-Christians	Bishop Nagae	NCCJ	(03)-262-3691-3
Christian Terminology	Bishop Hirata	NCCJ	(03)-262-3691-3

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PART V

IN MEMORIAM

1967 Report

Compiled by A. J. Stirewalt

(Note: In keeping with the tradition of the *Japan Christian Yearbook*, there follows a record of Protestant Christian missionary colleagues who have died during the previous year. This is the report which was made to the Conference of the Fellowship of Christian Missionaries in the summer of 1967. It is regretted that it has not been possible to prepare a similar "In Memoriam" report of Catholic missionary colleagues, but it is hoped that in future issues of this *Yearbook*, Roman Catholic as well as Protestant missionaries who have died during the previous year, will be similarly reported.)

The passing of others, especially those with whom we have been associated in our Lord's work, reminds us that our continuance on earth is limited. There is but a short step between each of us and death. Without our Lord's redemption and His revelation of truth, death would mean a sad defeat.

But faith in our Lord's assurance makes the passing from this life a glorious victory. Therefore we who are left to abide on earth a little longer do not mourn as those who have no hope. We rejoice and are thankful that those whose names we report are now with their Lord; and not only so, we are thankful that those who, because of their testimony, accepted our Lord's salvation, and became children of God, and were added to His kingdom.

It is an encouraging thought to know that as some are

called from the kingdom on earth to the kingdom above, others are raised up to continue the work here.

We honour those who have labored here and thank our Lord for their witness and for the fruits of their labor. The results are glorious beyond man's comprehension. It is well for us to remember that while we work for eternal results, results are manifest in human society as well. The light of the world and the salt of the earth cannot be hidden.

The names of those reported to us whom we remember at this time are:

MRS. ROBERT CORNELL ARMSTRONG (nee Catha Winnifred Service), United Church of Canada (Methodist before Church union), was born February 20, 1873, in Athens, Ontario, and died December 6, 1966, in Peterboro, Ontario. In Japan: 1904-1929 (Her husband died 1929 in Tokyo). Served with husband in Kwansei Gakuin, Kobe, and Central Tabernacle, Tokyo... 25 years.

MRS. JAMES BAKER (nee Lena Benson), Methodist Episcopal Church, was born in Claritan County, Missouri, and died July 14, 1966, in Claremont Manor, Claremont, California. In Japan and Korea: 1928-1932. Served with husband who was bishop of Japan and Korea... 4 years.

MR. WILLIAM BEE, Japan Evangelistic Band, was born January 1903 in London, and died April 18, 1967, in Kobe. In Japan: 1926-1967. Served: Tokyo, Wakayama, Furuichi in Osaka Prefecture, and Saga, in evangelistic work. Since 1954 he was Field Director of the Japan Evangelistic Band. Also, he served in the J. E. B. college in Shioya, Kobe in which he was prominent as a lecturer. The college itself is largely a fruit of his labors... 41 years.

REV. GEORGE W. BOULDIN, D. D., Southern Baptist, died February 1967 in Scottsboro, Alabama. In Japan: 1906-

1941. Served: Principally in theological education, principal of Seinan Gakuin, Fukuoka, Gotemba, and during his final four years as pastor of the Yokohama Union Church...35 years.

MISS SYLVIA LOUISE KENDAL BUSHE, Church Missionary Society, was born June 20, 1890, in Walmer, Kent, England, and died August 11, 1966 in Cambridge. In Japan: 1926-1960. Served Hiroshima and Tokyo in evangelistic work...34 years.

MRS. WILLIAM C. BUCHANAN (nee Bessie Shafer), Presbyterian Church U.S., was born September 4, 1892, in New Jersey and died March 5, 1967 in Colonial Heights, Virginia. In Japan: 1923-1935. She came as a missionary of the Reformed Church in America and in 1928 married Rev. Buchanan. Served Nagasaki and Gifu in evangelistic work and as mission treasurer...12 years.

REV. MERVIN OLIVER HOLDSWORTH DUKE, Church Missionary Society, was born October 17, 1887, in England, and died May 31, 1967 in England. In Japan: 1913-1921...8 years.

MRS. MERLO K. W. HEICHER (nee Margaret Halloch), Methodist, was born July 12, 1881 in Steubenville, Ohio, and died May 31, 1966, in Pilgrim Place, Claremont, California. In Japan: 1906-1911. Served with husband, Chinzei Gakuin, Nagasaki. After leaving Japan she aided her husband who served pastorates in New Jersey, Iowa, Oregon, and California, and taught 27 years in the Presbyterian Seminary in San Francisco. He survives her...5 years.

REV. EDWARD TRAIL HORN, Lutheran, was born September 23, 1887, in Charleston, S. C. and died August 7, 1966 in Allentown, Pa. In Japan: 1911-1941. Served Kumamoto in

school work, Nagoya in evangelistic work, as chaplain of Kyushu Gakuin, Kumamoto. Professor, and then president of the Lutheran Theological Seminary, Tokyo. Leaving Japan 1941, he became pastor in Canton, Ohio. Later he taught in the department of religion in Muhlenberg College, Allentown, Pennsylvania. After retirement he became pastor of a parish in Tannersville, Pa. After final retirement in 1961, he resided in Allentown, Pennsylvania... 30 years.

MISS OLIVE S. HOYT, American Board of Commissioners for Foreign Missions, was born February 7, 1874 in Portland, Maine, and died July 19, 1966. In Japan: 1902-1950. Served Kobe College and Shinonome Gakuin in Matsuyama. She received B.S. and Litt. D. from Mt. Holyoke College where she had been instructor in chemistry three years before coming to Japan. She attained the age of 92... 48 years.

MRS. ESTHER BOLDERSTON JONES, Society of Friends, was born April 11, 1891, in Germantown, Pennsylvania and died April 1, 1967, in Richmond, Indiana. In Japan: 1941-1942. Served Friends School, Mita, Tokyo, and Mito City. After leaving Japan she continued work on behalf of Japanese, especially in assisting Japanese students in the U.S.A. She also served with her husband, Tom Jones who became president of Earlham College... 10 years.

MRS. PAULINE ROWLAND LANE, American Board of Commissioners for Foreign Missions, was born in Japan of missionary parents in 1893 and died July 16, 1966, in Sapporo, Japan. Served teacher in Doshisha Girls' School before marriage.

THE RT. REV. BISHOP JOHN CHARLES MANN, D. D., Church Missionary Society, was born June 7, 1880, in Newcastle-on-tyne, England and died April 29, 1967, in London. In Japan: 1906-1950. Served Nagasaki, Kumamoto, Hamada,

Matsue, Yonago, and Osaka. After leaving Japan he served as assistant bishop of Rochester, England... 44 years.

MRS. CLARENCE McCALL (nee Cora Cambell), Disciples of Christ (transferred to the American Board 1930), was born in Claremont, California and died August 3, 1966, in Pilgrim Place, Claremont, California. In Japan: 1908-1940. Served with husband in Akita Prefecture in rural evangelism, principal of Micronesian Training School on the island of Kusaie (then under Japanese jurisdiction). After returning to the U.S.A. with her husband who died a few years ago worked in parish work in Oregon and South Dakota... 42 years.

REV. BOUDE CHAMBERS MOORE, Presbyterian Church in U.S., and later Reformed Church in America, was born May 13, 1897, in Kobe of missionary parents and died March 13, 1967, in Bellflower, California (near Los Angeles). In Japan as missionary: 1924-1967. He retired in 1963 and lived at Lake Nojiri. Served Nagasaki, Kurume, Tokyo in evangelistic work, and in Fukuoka as director of the *Shinseikan* in newspaper evangelism, radio evangelism, and Christian Book Store. Of three sons and one daughter, Lardner, James, and Dan are now missionaries in Japan... 43 years.

MRS. F. B. NICHODEMUS, United Church Board for World Ministries, was born August 1, 1887, in Highland, Illinois and died March 22, 1967, in Pilgrim Place, Claremont, California. In Japan: 1910-1916. Served with husband in Osaka and Formosa in Y.M.C.A. work. After her husband's death in 1937, she taught in Miyagi Gakuin, Sendai until 1953... 22 years.

MRS. J. H. ROWE (nee Carrie Hooker Chiles) Southern Baptist, died September 9, 1966, in California. In Japan: 1915-1932(?). Served as the first President of Seinan Jo Gakuin, Kokura... 17 years.

MISS EVELYN WOLFE, Methodist, was born October 15, 1888, in Short Creel, W. Va. and died January 23, 1967, in Wheeling, W. Va. In Japan: 1924-1954. Served Seibi Gakuin, Yokohama. During the war years she served in Brazil... 30 years.

The number of deaths reported is fewer than usual. The term of service of one is not known, but the other seventeen served an aggregate of 450 years, or an average of 26.5 years each, despite the fact that three served less than ten years each.

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